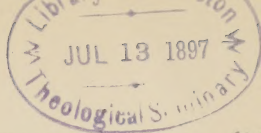


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THE NEW TESTAMENT VIEW  
OF THE OLD.







# THE NEW TESTAMENT VIEW OF THE OLD.

A CONTRIBUTION TO  
BIBLICAL INTRODUCTION AND EXEGESIS.

BY  
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AUTHOR OF "THE OLD TESTAMENT IN THE NEW."



LONDON:  
HODDER AND STOUGHTON,  
27, PATERNOSTER ROW.

MDCCCLXXII.

LONDON AND AYLESBURY:  
PRINTED BY WATSON AND HAZELL.

TO  
THE MEMORY OF  
MY FATHER AND MOTHER,  
TO WHOSE CHRISTIAN EXAMPLE  
AND  
RELIGIOUS INSTRUCTION  
I OWE SO MUCH.





## P R E F A C E .

THIS volume discusses the Introductory Formulæ to the Quotations from the Old Testament found in the New. They are considered in regard to their bearing on the authenticity, inspiration, and authority of the books which are quoted from, and this bearing may be extended to the other books of the Old Testament. There are herein thus set forth the opinions of our Lord and His apostles and disciples on these important points, as clearly and fairly deducible from these Introductory Formulæ; and as it is only in the New Testament that these opinions are given, I have called this volume the New Testament View of the Old, though I might with equal propriety have named it the Views of our Lord and His apostles and disciples.

The Greek text that I have used is Tischendorf's, found in his seventh edition, published in 1859, from which also the various readings have been selected.

I have given the Authorized Version of the Greek extracts, as being that with which most people are familiar, instead of one by myself; but there will be found in the notes any variations from that version that I think should be made.

This volume is the second on the New Testament Quotations, the former volume, published in 1868, giving the quotations as arranged in tables according to their agreement with, or variation from, the originals, whether the Hebrew text or the Septuagint Version, accompanied by various readings and versions of the texts, and with critical notes subjoined. This former volume treats of what may be termed the external form of the quotations.

There still remains the internal form of the quotations to be treated of. That involves, firstly, a discussion of the quoted passages as they exist in the originals, and secondly, a consideration of the way they are used when found in the New, in order to see whether in their original purport they will bear to be so employed; in short, to consider whether our Lord and His apostles and others have fairly made use of those portions of the Old Testament. For the former, I do not see why the Jewish writers should not be consulted. I think their writings have been helpful, and I mean to adduce the views of the chief Rabbinical commentators, that Christians may know what interpretation they put upon these passages of the Old Testament. For this object time will be required; and considering the little leisure I have, the remaining volumes need not be looked for at an early date. If God give me such health as He has blessed me with in the past, it would be but a poor return that I should devote my energies to the study and defence of His word. These are the days when its defenders are called on to lift up their voice for it—days when there are those who wish it expelled from our schools—days

when even those who occupy some of the pulpits in this land would not have the Bible taught in the National Schools. "But the word of our God shall stand for ever" (Isa. xl. 8); "And this is the word which by the gospel is preached" (1 Pet. i. 25).

MURRAY HOUSE, NORTH BERWICK,

*May 17th, 1872.*





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## KEY TO THE SIGNS AND ABBREVIATIONS OF WRITING IN THE VARIOUS READINGS.

The capital letters placed after a reading, as in p. 20, *μουσ. c.* BDEFGK ; sometimes before, as in p. 20, A *εκ πιστεως*, denote the *Uncial* Manuscripts in which it is found : thus,

A marks the Codex Alexandrinus in the British Museum, which seems to have been written after the middle of the V<sup>th</sup> Cent., and, with a few exceptions, contains both Testaments.

B marks the Codex Vaticanus, which also contains, with some exceptions, the whole Bible, and was written about the middle of the IV<sup>th</sup> Cent.

C marks the Codex Ephraemi Syri rescriptus, a palimpsest MS. in the Imperial Library at Paris, containing portions of the Old Testament in the Sept. Version, and fragments of every part of the New, and written before the middle of the V<sup>th</sup> Cent.

D marks Codex Bezae Cantabrigiensis, written about the middle of the VI<sup>th</sup> Cent., and containing, with some mutilations, the Gospels and Acts in Greek and Latin ; and so on with the others.

The *cursive* Manuscripts are denoted by numeral figures ; thus (as at foot of p. 25), 56, 58.

For an account of both kinds of MSS., recourse must be had to works on Biblical Criticism and the Prolegomena to critical editions of the New Testament.

The *Ancient Versions* are denoted by abbreviations ; thus, aeth (see p. 28) stands for aethiopica, *i.e.*, the Ethiopic Version, supposed by some to have been written in the IV<sup>th</sup> Cent., by others not before the VI<sup>th</sup> or VII<sup>th</sup>.

aeth<sup>pp</sup> (see p. 97) denotes the edition by T. P. Platt in 1826, 1830, for the Brit. and For. Bible Society.

aeth<sup>ro</sup> (see p. 97) denotes the edition published at Rome in 1548, and repeated in the London Polyglott.

arr (see p. 196) stands for arabice, *i.e.*, the Arabic Versions, of which

one was made from the Greek, about the IV<sup>th</sup> Cent., another from the Syriac, a third from the Coptic, and a fourth from the Latin, in the VIII<sup>th</sup> Cent.

ar<sup>e</sup> (see p. 46) denotes the Arab. Ed. published by Erpenius at Leyden in 1616.

ar<sup>po</sup> or ar<sup>p</sup> (see p. 46) the Arab. Version found in the Polyglotts.

ar<sup>r</sup> or ar<sup>ro</sup> (see p. 51) the Ed. of the Gospels in Arabic published at Rome in 1590.

ar<sup>vat</sup> Arabica Versio in Vaticano Codice.

arm (see p. 26) stands for armenica, *i.e.*, the Armenian Version made before the middle of the V<sup>th</sup> Cent.

arm<sup>ven</sup> (see p. 288) the edition at Venice in 1805.

basin (see p. 268) stands for basmurica, *i.e.*, the Bashmuric Version used in the east of the Delta of the Nile, or, as others think, in the Oasis of Ammon.

cop (see p. 26) for coptica, *i.e.*, the Coptic or Memphitic Version of Lower Egypt, thought to be of the III<sup>rd</sup> Cent.

cop<sup>w</sup> or cop<sup>wi</sup> (see p. 79) denotes the Coptic Edition by Wilkins in 1716.

cop<sup>sch</sup> or cop<sup>schw</sup> (see p. 256) the Coptic Gospels by Schwartz, in 1846.

georg for georgica, *i.e.*, the Georgian Version, made in the VI<sup>th</sup> Cent.

goth for gothica, *i.e.*, the Gothic Version, made by Ulphilas about the middle of the IV<sup>th</sup> Cent.

perss for persicae, *i.e.*, the Persian Versions.

per<sup>p</sup> (see p. 53) for persica in polyglottis, *i.e.*, Walton's.

per<sup>w</sup> (see p. 213) for Persica à Wheloc, *i.e.*, the Version begun by Wheelocke of Cambridge from a MS. apparently of the XIV<sup>th</sup> Cent., and finished after his death from his text, and Latin Version, in 1657.

sah (see p. 23) for sahidica, *i.e.*, the Sahidic or Thebaic Version of Upper Egypt, made apparently in the V<sup>th</sup> or VI<sup>th</sup> Cent.

sax (see p. 22) for saxonica, *i.e.*, the Anglo-Saxon Version, made about the VIII<sup>th</sup> Cent.

sl (see p. 46) for slavonica, *i.e.*, the Slavonic Version of the IX<sup>th</sup> Cent.

syr (see p. 51) for syriaca, *i.e.*, the Peschito Version, made in the II<sup>nd</sup> Cent.

syr<sup>p</sup> (see p. 28) for Syriaca à Polycarpo, *i.e.*, another Syr. Version, made in the beginning of the VI<sup>th</sup> Cent., for Philoxenus, Bishop of the Monophysites (hence sometimes called the Philoxenian), by Polycarp, a rural bishop.

syr<sup>utr</sup> (see p. 26), *i.e.*, utraque denotes both of these.

syr<sup>p m\*</sup> (see p. 50) or syr<sup>p c ast</sup> or c ob denotes syr<sup>p</sup> revised by Thomas of Harkel, whose various readings are marked in the margin, or with an asterisk or obelus.

sy<sup>hr</sup> or hrs (see p. 51) or sy<sup>hier</sup>, for syriaca hierosolymitana, *i.e.*, the Jerusalem Syriac made in the XI<sup>th</sup> Cent.

sy<sup>eu</sup> (see p. 22) for syriaca eureniana, *i.e.*, Cureton's edition of the Syriac Gospels, said by him to be a very early version, the MS. belonging to the V<sup>th</sup> Cent.

There are two Latin Versions, the one called itala (*it.*, see p. 45), the other vulgata (*vg.*, see p. 20).

*it* (see p. 45) for itala, *i.e.*, the Latin interpretation, as in use in the first centuries of our era, of which there are many MSS., designated here by small letters (see b c i k in p. 26).

a denotes the Codex Vercellensis, written as it seems by Eusebius the Martyr in the IV<sup>th</sup> Cent.

b denotes the Codex Veronensis of the IV<sup>th</sup> or V<sup>th</sup> Cent.

c the Codex Colbertinus of about the XI<sup>th</sup> Cent.; and so of the others.

*vg* (see p. 20) for vulgata, *i.e.*, the version commonly called the Vulgate, made by Jerome at the request of Pope Damasus 383 *et seqq.*

*vg<sup>cd</sup>* (see p. 275) or *vg<sup>ms</sup>* (see p. 57) denotes this version in manuscript.

*vg<sup>sixt</sup>* for vulgata sixtina, *i.e.*, the edition of it published by authority of Pope Sixtus V<sup>th</sup> in 1590.

*vg<sup>ed</sup>* (see p. 37) for vulgata edita, *i.e.*, the edition by Pope Clement VIII. in 1592, to take the place of that by his predecessor, which, though set forth as the standard of all future reprints, and by which all copies, if contrary thereto, whether in manuscript or printed, were to be corrected, was found so faulty that this new edition, which of course differs from it in many places, had to be published. Two or more letters are used to denote the MSS. of the Vulgate; thus,

*am* (see p. 21) for amiatinus, *i.e.*, the MS. formerly in the Cistercian Monastery at Amiatino in Tuscany, now in the Laurentian Library at Florence, written about A.D. 541.

*fu* (see p. 37) for codex fuldensis of about the same age, in the Abbey of Fulda in Hesse Cassel.

*tol* (see p. 37) for codex toletanus, at Toledo, of both Testaments, and in Gothic letters; and so on for the rest.

An account of these versions and manuscripts must also be looked for in works on Biblical Criticism and in the Prolegomena to critical editions of the New Testament.

The Ecclesiastical Writers are also denoted by abbreviations; thus, *Or* (see p. 26) for Origen; *Chr* (see p. 29) for Chrysostom; *Thdrt* (see p. 32) for Theodoret, and so on. Such abbreviations will be learned from the Prolegomena as above, and one acquainted with Church History can easily see what they stand for.

*or* (see p. 20) stands for the Elzevir Edition of 1624, as also for that of

Robert Stephan of 1550. When these differ,  $\sigma\tau$  denotes the latter, and  $\sigma\tau^e$  the former. Besides,  $\sigma\tau$  includes Gb et Sz, when Gb et Sz do not differ from the Elzev. ; when it is  $\sigma\tau$  (= Gb Sz), as at p. 20, it means that Gb Sz defend the same reading as Tischendorf, unless it be otherwise mentioned.

Bch stands for Birch, who collated the Codex Vaticanus at the close of last cent.

Btl stands for Bentley, who proposed to publish a critical edition of the New Testament, for which he collected various readings.

Gb (see p. 64) stands for, in the Gospels, Griesbach's third edition by D. Schulz in 1827 ; in the other books, Griesbach's second edition in 1806.

Gb Sz (see p. 46) stands for the above edition of Griesbach by Schulz.

Gb<sup>o</sup> (see p. 289) denotes an omission that seemed probable to Griesbach.

Gb<sup>oo</sup> (see p. 224) an omission that seemed most probable to him.

Gb<sup>1</sup> (see p. 37) denotes a reading commended by Griesbach.

Gb<sup>11</sup> (see p. 56) a reading especially commended by him.

Gb † (see p. 159) denotes what is received into the text by Griesbach with some doubt.

Ln (see p. 46) denotes Lachmann's larger editions in 1842 and 1850 ; and

Ln<sup>min</sup> (see p. 41) his smaller stereotype edition. Where it is

Ln [ $\epsilon\nu\ \tau\eta\ v.\ \tau.$ ] (see p. 26) denotes something included by Lachmann in brackets. When no mention is made of Lachmann, he agrees with Tischendorf.

Mtth (see p. 21) denotes Matthæi's edition in Greek and Latin, in twelve volumes, with various readings from MSS. chiefly at Moscow, published in 1782—1785.

Scriv. (see p. 21) denotes a collation of about 20 Gr. MSS. of the Gospels made by F. H. Scrivener.

Sz (see p. 159) denotes the edition of Scholz in 1830 and 1836.

49 (see p. 24) denotes Tischendorf's edition of 1849.

al, *i.e.* alii ; al m (see p. 21) or al mu (see p. 45), *i.e.* alii multi ; al pm (see p. 294), *i.e.* alii permulti ; al pl (see p. 20), *i.e.* alii plurimi ; al pler (see p. 37), *i.e.* alii plerique ; al longe pl (see p. 28), or al longe pler, *i.e.* alii longe plurimi or alii longe plerique ; al sat mu *i.e.* alii satis multi.

aliq (see p. 112), *i.e.* aliquot or aliquoties.

bis (see p. 193) denotes twice ; sometimes numeral figures so signify, as Or<sup>2</sup>, which see below.

c (see p. 20), *i.e.* cum sive auctoritate. Thus Gb<sup>o</sup> c A means that Griesbach thinks it should be left out according to the authority of Codex A.



- et. (cum puncto) stands for etiam.  
 add *i.e.* addo, addit, addunt.  
 dis *i.e.* diserte, as Or<sup>dis</sup> *i.e.* Origen expressly testifies.  
 dist *i.e.* distinguit, distinguunt.  
 cd cdd *i.e.* codex, codices.  
 ed edd *i.e.* editio editiones.  
 gr *i.e.* græci.  
 lat *i.e.* latini.  
 leg vel similiter *i.e.* legitur.  
 mg *i.e.* in margine ; mg eccl *i.e.* margo cum notis ecclesiasticis.  
 min *i.e.* cdd minusculi or cursive manuscripts.  
 om *i.e.* omitto, omittit, omittunt.  
 omn *i.e.* omnes.  
 pauc *i.e.* pauci.  
 pp stands for either patres or loci paralleli.  
 pr or prim *i.e.* primum.  
 præm *i.e.* præmittunt.  
 rell *i.e.* reliqui.  
 sec *i.e.* secundum ; ter *i.e.* tertium.  
 transp *i.e.* transponunt.  
 unc *i.e.* cdd unciales, or Manuscripts in capital letters.  
 var *i.e.* variant.  
 vdtr *i.e.* videtur.  
 vv *i.e.* versiones ; vv m (see p. 32), *i.e.* versiones multae ; vv pl *i.e.* versiones plurimæ ; vv omn (see p. 303), *i.e.* versiones omnes.  
 1 2 3 etc. (without a point) are cardinal numbers, as p. 26 al<sup>3</sup>, *i.e.* alii tres, or three others ; al plus<sup>30</sup> (see p. 27), *i.e.* more than thirty others. When it is such as Or<sup>2</sup>, it means twice (bis). On the other hand,  
 1 2 3. etc. (with a point) are ordinal numbers.  
 \* (see p. 26), \*\* (see p. 26), \*\*\* (see p. 38), denote the *first*, *second*, *third* hand ; \*\*\* (see p. 79) denotes a hand which has supplied lost portions.  
 = (see p. 20), *i.e.* excepto, exceptis.



## INTRODUCTORY CHAPTER.

OF the eight writers of the New Testament, Jude is the *only one* who makes *no* quotation from the Old Testament, while Paul does *not* quote in his epistles to the Philippians, Colossians, I. and II. Thessalonians, Titus, and Philemon, nor does John in his three epistles. There thus remain, out of the twenty-seven writings in all in the New Testament, seventeen in which quotations from the Old Testament are found.

The following table\* shows the number of quotations that each writer has made, as also his writing in which they occur:—

No. of Quot.		No. of Quot.	
Matthew in his Gospel has made	. 41	Paul in his Ep. to Rom. has made	. 56
Mark                   "           "	. 21	"           "    Cor. I.   "	. 19
Luke                   "           "	. 22	"           "    Cor. II. "	. 9
John                   "           "	. 16	"           "    Gal.   "	. 10
Luke in Acts of Apostles	" . 29	"           "    Eph.   "	. 4
James in his Epistle	" . 6	"           "    Tim. I. "	. 2
Peter                   "    I.   "	. 11	"           "    Tim. II. "	. 1
"                   "    II. "	. 1	"           "    Heb.   "	. 35
John in the Revelation	" . 1		
		284	

There are thus seen to have been made from the Old Testament two hundred and eighty-four quotations in all, as found in these seventeen writings of the New.

The following tables† will show the books of the Old Testament severally quoted in these respective writings; as also the number of quotations taken from each of them:—

Of the forty-one in Matthew's Gospel, there are taken from—

Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.
Genesis . . . . .	3 2	Judges . . . . .	1	Hosea . . . . .	2
Exodus . . . . .	4 2	Psalms . . . . .	7	Micah . . . . .	1
Leviticus . . . . .	1	Isaiah . . . . .	9 8	Zechariah . . . . .	3
Deuteronomy . . . . .	8 6	Jeremiah . . . . .	2	Malachi . . . . .	1

\* Made up from Index II. at end of "The Old Testament in the New."

† Made up from Indexes I. and II. at end of "The Old Testament in the New."

The quotations in Matthew's Gospel have been taken from *twelve* Old Testament writings. The same passage is sometimes quoted more than once. Thus, Lev. xix. 18, in ch. xix. 19, l.p.; and again in ch. xxii. 39. Also Hosea vi. 6, in ch. ix. 13; and again in ch. xii. 7. See also Exod. xx. 12, or Deut. v. 16, in chs. xv. 4, f.p., and xix. 19, f.p. From these last it may be seen also that the quotation may be regarded as taken from one or another passage; and thus, while there are *two* taken certainly from Exodus alone, viz., Exod. xxi. 17, in ch. xv. 4, l.p., and Exod. iii. 6, in ch. xxii. 32, there are other *two* which may have been taken either from Exodus or from Deuteronomy, viz., that given above, and Exod. xx. 13—16, or Deut. v. 17—20, in ch. xix. 18. This will account for the *double* numbers in the above table, from which it appears that there are *thirty-five* quotations from several books, *three* that are repeated, and *four* that may have been taken from one or another book.

Of the twenty-one in Mark's Gospel, there are taken from—

Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.
Genesis . . .	3 2	Deuteronomy . . .	4 2	Jeremiah . . .	1
Exodus . . .	4 2	Psalms . . .	3	Zechariah . . .	1
Leviticus . . .	1	Isaiah . . .	5	Malachi . . .	1

In Mark's Gospel the quotations are from *nine* Old Testament writings, omitting Judges, Hosea, and Micah in Matthew's list. The same passage is quoted here also more than once; as Exod. xx. 12, or Deut. v. 16, in ch. vii. 10, f.p., and ch. x. 19, l.p. This also shows that the same quotation may be referred to one or other original passage, exemplified likewise in ch. x. 6, from Gen. i. 27, or Gen. v. 2; and ch. x. 19, f.p., from Exod. xx. 13—17, or Deut. v. 17—21. There are *eighteen* quotations from separate books, *one* repeated, and *three* taken from one book or another.

Of the twenty-two in Luke's Gospel, there are taken from—

Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.
Exodus . . .	3 1	Psalms . . .	4	Jeremiah . . .	1
Leviticus . . .	2	Isaiah . . .	5	Malachi . . .	2
Deuteronomy . . .	7 5				

In Luke's Gospel, *seven* Old Testament writings are quoted from; Genesis and Zechariah in Mark's list being left out. And while *twenty* quotations are made from separate books, there are *two* that may be viewed as taken from one or another;

viz., ch. xviii. 20, f.p., from Exod. xx. 13—16, or Deut. v. 17—20, and ch. xviii. 20, l.p., from Exod. xx. 12, or Deut. v. 16; as was the case before.

Of the sixteen in John's Gospel, there are taken from—

Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.
Exodus . . . .	1	Psalms . . . .	10 5	Zechariah . . . .	2
Deuteronomy . .	1	Isaiah . . . .	4		

In this Gospel, *five* Old Testament writings only are quoted from; Leviticus, Jeremiah, and Malachi, found in Luke's list, being omitted, and Zechariah being added, which occurs in Matthew's and Mark's. Here also, as in the others, there are quotations referable to one or more places, as ch. xv. 25, to one or other of four Psalms, and ch. xix. 36, to Exod. xii. 46, or Ps. xxxiv. 21. There are thus *twelve* quotations from separate books, and *two* as just noted, while *two* more in this Gospel, viz., ch. vii. 38 and 42, are not referable to any particular text.

Of the twenty-nine in the Acts of the Apostles, there are taken from—

Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.
Genesis . . . .	3	1 Samuel . . . .	1	Joel . . . .	1
Exodus . . . .	5	Psalms . . . .	8 7	Amos . . . .	2
Deuteronomy . .	1	Isaiah . . . .	5	Habakkuk . . . .	1

*Nine* Old Testament writings are quoted in this book; four of which, viz., 1 Samuel, Joel, Amos, and Habakkuk, have not occurred before. *One* quotation, viz., ch. xiii. 22, may be referred to either 1 Sam. xiii. 14, or Ps. lxxxix. 21; and *three* places in the Old Testament are repeated; viz., Exod. ii. 14, in ch. vii. 27, 28, and 35; Deut. xviii. 15, in ch. iii. 22, and ch. vii. 37; and Ps. xvi. 10, in ch. ii. 27, and ch. xiii. 35. The remaining *twenty-two* have each its own place in the Old.

Of the six in James's Epistle, there are taken from—

Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.
Genesis . . . .	1	Leviticus . . . .	1	Proverbs . . . .	2
Exodus . . . .	1	Deuteronomy . .	1		

*One* passage, viz., ch. ii. 11, may be referred to either Exod. xx. 13, 14, or Deut. v. 17, 18; and *another*, viz., ch. iv. 5, is doubtful as a quotation, some regarding it as such, and others refusing to so consider it. The remaining *four* are taken from Genesis, Leviticus, and Proverbs. In his short practical epistle James quotes from few books of the Old Testament.

Of the eleven in Peter's First Epistle, there are taken from—

Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.
Exodus . . . .	1	Psalms . . . .	2	Isaiah . . . .	6
Leviticus . . . .	1	Proverbs . . . .	1		

Peter has here quoted from *five* Old Testament writings, known to us already. In his Second Epistle, Peter has made *one* quotation, and that from Proverbs.

And John, in the Revelation, has *one* from Psalms.

We proceed now to tabulate the quotations found in Paul's Epistles.

And of the fifty-six in his Epistle to the Romans, there are taken from—

Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.
Genesis . . . .	6	Psalms . . . .	14	Hosea . . . .	2
Exodus . . . .	3	Proverbs . . . .	1	Joel . . . .	1
Leviticus . . . .	2	Ecclesiastes . . . .	1	Habakkuk . . . .	1
Deuteronomy . . . .	6	Isaiah . . . .	16	Malachi . . . .	1
1 Kings . . . .	2				

Here are quotations from no fewer than *thirteen* Old Testament writings, 1 Kings and Ecclesiastes being new ones, and, indeed, only found quoted here. Like the other writers, he has quoted the same passage more than once; a thing which they could not be hindered from doing whenever it suited their purpose. Thus, Exod. xx. 17, or Deut. v. 21, is found in ch. vii. 7, and again in ch. xiii. 9, m.p.; Isaiah xxviii. 16 is quoted in ch. ix. 33, l.p., and again in ch. x. 11. And the quoted passage may be referred to one or other place of the original, as (besides the above) ch. xi. 8, to Deut. xxix. 3, or Isaiah xxix. 10. It is seen also that a quotation may be made up of, or taken from, several passages of the Old Testament; *e.g.*, ch. ix. 33 is made up from *two* places—Isaiah viii. 14, and xxviii. 16; and a noted example is ch. iii. 10—18, taken from *seven* different places, and *three* separate writings. On the whole, then, there are *two* quotations repeated; *three* places that may be referred to more than one passage of the Old Testament, and *fifty-one* that can be given each to its own place alone.

Of the nineteen in his First Epistle to the Corinthians, there are taken from—

Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.
Genesis . . . .	2	Job . . . .	1	Jeremiah . . . .	1
Exodus . . . .	1	Psalms . . . .	4	Hosea . . . .	1
Deuteronomy . . . .	2	Isaiah . . . .	6		

Here are quotations from *eight* Old Testament writings, a *new* one being Job, which is quoted in the New Testament only here. Psalm xxiv. 1, is quoted in *two* passages of this epistle, if the reading of  $\varsigma$  in ch. x. 28, 1.p., be adopted.

Of the nine in his Second Epistle to the Corinthians, there are taken from—

Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.
Exodus . . . .	1	2 Samuel . . . .	1	Isaiah . . . .	2
Leviticus . . . .	1	Psalms . . . .	2	Ezekiel . . . .	1
Deuteronomy . . . .	1	Proverbs . . . .	1		

Here *eight* writings of the Old Testament are quoted from, or rather *seven*, since *one* passage, viz., ch. vi. 16, may be viewed as taken from Leviticus by some, from Ezekiel by others. If from the latter, that book is found quoted only here; but the passage may more readily be referred to Leviticus, and then, 2 Samuel is the *only new* book quoted here, and only once elsewhere in the New Testament; viz., at Heb. i. 5, 1.p.

Of the ten in his Epistle to the Galatians, there are taken from—

Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.
Genesis . . . .	5	Deuteronomy . . . .	2	Habakkuk . . . .	1
Leviticus . . . .	2	Isaiah . . . .	1		

Here *five* Old Testament writings are quoted from, which we have had already; and *one* quotation, viz., in ch. iii. 8, may be referred to either Gen. xii. 3, or Gen. xviii. 18.

Of the four in his Epistle to the Ephesians, there are taken from—

Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.
Genesis . . . .	1	Deuteronomy . . . .	1	Psalms . . . .	1
Exodus . . . .	1				

Here the number of Old Testament writings is diminished to *three*, though apparently there are *four*, since *one* passage—viz., ch. vi. 2, 3—is taken either from Exod. xx. 12, or Deut. v. 16; and there is *another* passage which is doubtful as a quotation.

Of the two in his First Epistle to Timothy, *one*—viz., ch. v. 18, f.p.—is taken from Deut. xxv. 4, and it is uncertain whether the *other*—viz., ch. v. 18, 1.p.—is a quotation from the Old Testament.

In his Second Epistle to Timothy there is only one quotation, viz., ch. ii. 19, from Numbers xvi. 5.

Of the thirty-five in his Epistle to the Hebrews, there are taken from—

Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.
Genesis . . . .	4	2 Samuel . . . .	1	Jeremiah . . . .	1
Exodus . . . .	3	Psalms . . . .	13 12	Habakkuk . . . .	1
Deuteronomy . .	3 1	Proverbs . . . .	1	Haggai . . . .	1
Joshua . . . .	1	Isaiah . . . .	2		

Here *eleven* Old Testament writings are quoted, if ch. xiii. 5 was taken from Joshua i. 5, rather than from Deut. xxxi. 6, 8. One other passage also is referable to more than one place in the Old, viz., ch. x. 30, to either Deut. xxxii. 35, 36, or Ps. cxxxv. 14. And contrariwise, there are several passages in the Old quoted more than once; thus, Ps. ii. 7 is found in ch. i. 5, f.p., and again in ch. v. 5; Ps. xcv. 7—11, found in ch. iii. 7—11, is again partly quoted—viz., vs. 7, 8—in ch. iii. 15, and in ch. iv. 7, and ver. 11 in ch. iv. 3; and Ps. cx. 4 is found both in ch. v. 6, and in ch. vii. 17, 21; also Jer. xxxi. 31—34, found in ch. viii. 8—12, is partly repeated in ch. x. 16, 17. Thus, then, there are *two* passages which may be referred to one or other place in the Old Testament; and four places of the latter are repeated among *ten* passages in the New, the remaining *twenty-three* being taken each from its own place. Haggai is the only new writing quoted from, and it is only found here.

Now, the sum of all these numbers given in the above tables, amounting to 286, does not truly represent the number of quoted passages in the Old Testament. It has been seen already, not only that the *same* passage occurs more than once in a writing, but also that a quotation is sometimes referable to one or another place in the Old Testament; and if all are included, a larger number than the real is got. Sometimes, also, a quotation is made up from several passages of the Old. To all this it has now to be added that *many* places of the Old Testament are quoted in *several* of the writings of the New, whereby the number of quoted passages must be much diminished. This will clearly appear from the remarks appended to the following tables, in which, (after giving a table containing a list of the writings of the Old Testament, which are quoted, with the number of quoted passages in each,) every quoted writing of the Old Testament will have



the several writings of the New in which quotations from it are found, with the number thereof.

But it must first be noted that all the *thirty-nine* writings of the Old Testament are not quoted from. This will indeed have been already observed. It cannot but have been noticed that the *same* writing is quoted from in several of the New Testament books, and, as this is done to not a few of them, it will have been concluded that several are omitted. This of course arises from the circumstance that it did not please the writers of the New Testament to extract from these omitted books. Had it answered their purpose, or had they deemed it needful, they would certainly have made quotations from them—from such others at least as would have served their ends. Yet, from this omission, no argument can be drawn to bear against such books. They are books of the Old Testament, though not quoted in the New. To deny that they belong to the Old, because not quoted from in the New, would be as absurd as to deny that those *ten* writings of the New, which contain no quotation from the Old, form part of it.

Of the books of the Old Testament there are found not quoted from the following, viz.:—Ruth, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Song of Solomon, Lamentations, Daniel, Obadiah, Jonah, Nahum, and Zephaniah, *fourteen* in all, or fully a third of the number of writings.

Of the remaining *twenty-five* writings that are quoted from, there are found the following number of passages for each:—

	No. of Quot.		No. of Quot.
Genesis has furnished	19 17	Ecclesiastes has furnished	1
Exodus	24 21	Isaiah	50 49
Leviticus	5	Jeremiah	5
Numbers	1	Ezekiel	1
Deuteronomy	26 23	Hosea	5
Joshua	1	Joel	2
Judges	1	Amos	2
1 Samuel	1	Micah	1
2 Samuel	1	Habakkuk	3
1 Kings	2	Haggai	1
Job	1	Zechariah	4
Psalms	59 54	Malachi	3
Proverbs	6		

The above seems to give *two hundred and twenty-five* as the number of passages in the Old Testament quoted in the New ;

yet the number is not so great, inasmuch as there are not a few quotations which, as has already appeared, can be referred to *one* or *another* place of the Old, and, of course, if considered to have been taken from one writing, the number of quoted passages in the other will have to be diminished.

The above quoted passages are distributed among the writings of the New Testament as follows:—

Of the nineteen taken from Genesis, there are found in—

Book of N. T.	No. of Quot.	Book of N. T.	No. of Quot.	Book of N. T.	No. of Quot.
Matthew . . .	2	Romans . . .	6	Ephesians . . .	1
Mark . . .	2	1 Corinthians . . .	2	Hebrews . . .	4
Acts of Apostles . . .	3	Galatians . . .	4	James . . .	1

The quotations from Genesis thus appear in *nine* writings of the New Testament; and there are *six* passages quoted in more than one writing; thus, Gen. i. 27, appears in Matt. xix. 4, and Mark x. 6; Gen. ii. 24, in Matt. xix. 5, Mark x. 7, 8, 1 Cor. vi. 16, and Eph. v. 31; and so of the others. Also there are *two* places in Genesis, one or other of which may have been quoted; *i.e.*, Matt. xix. 4, and Mark x. 6, may have been taken either from Gen. i. 27, or from Gen. v. 2; Gal. iii. 8, either from ch. xii. 3, or from ch. xviii. 18; and thus *seventeen* passages of Genesis have certainly been quoted.

Of the twenty-four from Exodus, there are found in—

Book of N. T.	No. of Quot.	Book of N. T.	No. of Quot.	Book of N. T.	No. of Quot.
Matthew . . .	4	Acts of Apostles . . .	6	Ephesians . . .	1
Mark . . .	4	Romans . . .	4	Hebrews . . .	3
Luke . . .	3	1 Corinthians . . .	1	James . . .	1
John . . .	2	2 Corinthians . . .	1	1 Peter . . .	1

The quotations from Exodus thus appear in *twelve* writings of the New Testament, *eight* of which are the same as those which contain quotations from Genesis, which gives to the Galatians, whilst Exodus gives to Luke, John, 2 Corinthians, and 1 Peter besides. Also there are *five* passages quoted in more than one writing of the New; thus ch. iii. 6 is found in Matt. xxii. 32, and in Mark xii. 26; ch. xx. 12, in Matt. xv. 4, f. p.; xix. 19, f. p.; Mark vii. 10, f. p.; x. 19, l. p.; Luke xviii. 20, l. p.; and Eph. vi. 2, 3; and so of the others. It will be also kept in mind that there are several quotations referable to Exodus or to some other writing; thus Matt. xv. 4, f. p., to either Exod. xx. 12, or Deut. v. 16; and so of others. There are

*twenty-one* passages at least of Exodus that are quoted among the writings of the New Testament, and probably one or two more.

Of the five taken from Leviticus, there are found in—

Book of N. T.	No. of Quot.	Book of N. T.	No. of Quot.	Book of N. T.	No. of Quot.
Matthew . . . .	1	Romans . . . .	2	James . . . .	1
Mark . . . .	1	2 Corinthians . .	1	1 Peter . . . .	1
Luke . . . .	2	Galatians . . . .	2		

Here the quotations appear in *eight* books of the New, which have been met with already. *One* passage is found quoted in no fewer than *seven* places—*i. e.*, ch. xix. 18—*twice* in Matthew, and *once* in Mark, Luke, Romans, Galatians, and James; and *another* passage is quoted *twice*.

The quotation from Numbers is found in 2 Timothy, and is the only quotation occurring in the epistle.

Of the twenty-six taken from Deuteronomy, there are found in—

Book of N. T.	No. of Quot.	Book of N. T.	No. of Quot.	Book of N. T.	No. of Quot.
Matthew . . . .	8	Romans . . . .	7	Ephesians . . . .	1
Mark . . . .	4	1 Corinthians . .	2	1 Timothy . . . .	1
Luke . . . .	7	2 Corinthians . .	1	Hebrews . . . .	3
John . . . .	1	Galatians . . . .	2	James . . . .	1
Acts of the Apostles	2				

The quotations from Deuteronomy appear in no fewer than *thirteen* writings of the New Testament, a greater number than that of writings containing them from any other book. Of the twenty-six, *sixteen* are quoted only *once*, the remaining *ten* more than once; *e. g.*, seven, twice; two, thrice; and one, five times. Not only is the same passage quoted over again in *another* writing (as was said just now)—thus, ch. xix. 15 in Matt. xviii. 16, John viii. 17, and 2 Cor. xiii. 1—but the same passage is found repeated in the *same* writing; thus, ch. v. 16 occurs in Matt. xv. 4, f. p., and again in xix. 19, f. p. Also, whilst *eighteen* of the twenty-six are certainly quoted, the remaining *eight* may have been quoted, or the quotations may have been taken from another writing of the Old; thus, Deut. v. 16 may have been quoted in Matt. xv. 4, f. p.; xix. 19, f. p.; Mark x. 19, l. p.; Luke xviii. 20, l. p.; and Eph. vi. 2, 3; or these quotations may have been taken from Exod. xx. 12, where the same expression occurs. Indeed, Deut. v. 16—21, and Exod. xx. 12—

17, so agree, that the quotations, eleven in number, can be referred to either. For the others, Deuteronomy competes with Joshua, Psalms, and Isaiah: *i.e.*, the quotations are referable to these writings as well as to Deuteronomy.

The quotation from Joshua i. 5, the *only one* from that book, is found in Heb. xiii. 5, unless it be referred to Deut. xxxi. 6, 8, in which case there will be none from Joshua.

The *one* from Judges—viz., ch. xiii. 5—is found in Matt. ii. 23, a passage which, from the introductory clause, must be referred to more than one writing of the Old Testament.

The *one* from 1 Samuel—viz., ch. xiii. 14—is found in Acts xiii. 22; but that is a *compound* quotation, so to speak, and other places of the Old Testament are needed to complete it, such as Psalm lxxxix. 21, 1 Sam. xvi. 11—13, etc.

The *one* from 2 Samuel—viz., ch. vii. (8) 14—is found in *two* places of the New Testament; viz., 2 Cor. vi. 18, and Heb. i. 5, 1.2.

The *two* from 1 Kings—viz., ch. xix. 14 and 18—are both found in Romans, ch. xi. 3 and 4.

The *one* from Job—viz., ch. v. 13—occurs in 1 Cor. iii. 19.

Beginning with Joshua, and ending with Job, it is seen that not more than *seven* quoted passages occur, as given above, and here are found *seven* of the omitted books—*i.e.*, of the books from which no quotations are made—as noted on a previous page. But now return books from which numerous quotations are taken, as the Psalms and Isaiah; whilst there are others that furnish only a few, a thing not to be wondered at in the case of some of them, as the writings are short; *e.g.*, the *eight* out of the twelve minor prophets which furnish quotations. And here, again, we have *seven* omitted books; for, besides these *four*, there are Solomon's Song, Lamentations, and Daniel.

Of the fifty-nine taken from the Book of Psalms, there are found in—

Book of N. T.	No. of Quot.	Book of N. T.	No. of Quot.	Book of N. T.	No. of Quot.
Matthew . . .	7	Acts of Apostles . .	9	Ephesians . . .	1
Mark . . .	3	Romans . . .	14	Hebrews . . .	17
Luke . . .	4	1 Corinthians . . .	4	1 Peter . . .	2
John . . .	7 10	2 Corinthians . . .	2	Revelation . . .	1

The Book of Psalms is thus quoted in *twelve* of the New Testament writings, and more frequently in Hebrews than is

any other Old Testament book. It is also frequently quoted in Romans, which, however, has a greater number of quotations from Isaiah than from any other. Here, again, as with others of the writings, passages are quoted *more than once*, and that not only in the *same* but in *different* books. Thus Psalm ii. 7 occurs in Acts xiii. 33, Heb. i. 5, f. p., and Heb. v. 5. Of such, there are *eight* that are *twice* quoted, whether in the same or in different writings; *two, thrice*; and *one, six* times. Also there is one quotation—viz., John xv. 25—referable to one or other of *four* places in the Psalms, thus leaving *forty-four* places in the Psalms quoted *once*. Of these, *two* may be quoted, or the quotations may have been taken from other writings; viz., John xix. 36, from Psalm xxxiv. 21, or Exod. xii. 46; Heb. x. 30, l. p., from Psalm cxxxv. 14, or Deut. xxxii. 36. And thus there remain *fifty-four* places of the Psalms quoted from in the New Testament.

Of the six taken from Proverbs, there are found in—

Book of N. T.	No. of Quot.	Book of N. T.	No. of Quot.	Book of N. T.	No. of Quot.
Romans	. 1	Hebrews	. 1	1 Peter	. 1
2 Corinthians	. 1	James	. 2	2 Peter	. 1

*Six* writings of the New Testament, then, have quotations from Proverbs. The only one in 2 Peter is taken from it, and James takes two out of his six from it.

The *one* from Ecclesiastes—viz., ch. vii. 20—is found in Romans iii. 10.

Of the fifty taken from Isaiah, there are found in—

Book of N. T.	No. of Quot.	Book of N. T.	No. of Quot.	Book of N. T.	No. of Quot.
Matthew	. 9	Acts of Apostles	. 5	Galatians	. 1
Mark	. 5	Romans	. 17	Hebrews	. 2
Luke	. 5	1 Corinthians	. 6	1 Peter	. 6
John	. 4	2 Corinthians	. 2		

Isaiah is thus quoted in *eleven* of the writings of the New Testament, and in the Romans more frequently than any other book. Only *five* passages are quoted *twice*, and *four thrice*, leaving *forty-one* quoted *once*, and of these, *two*, or rather only *one*, may be disputed as furnishing a quotation; that is, Rom. xi. 5 may have been taken either from Isaiah xxix. 10, or Deut. xxix. 3; and Matt. ii. 23, whilst taken from Isaiah xi. 1, bears reference to other places. There are thus no fewer than *forty-nine* places in Isaiah quoted in the New Testament writings.

Of the five taken from Jeremiah, there are found in—

Book of N. T.	No. of Quot.	Book of N. T.	No. of Quot.	Book of N. T.	No. of Quot.
Matthew . . .	2	Luke . . .	1	Hebrews . . .	2
Mark . . .	1	1 Corinthians . . .	1		

Jeremiah is thus quoted in *five* New Testament writings :—*one* passage in *three* places of the New, and *two* passages *once*, while another, viz., ch. xxxi. 31—34, quoted in Heb. viii. 8—12, is partly quoted again, viz., vs. 33, 34, in Heb. x. 16, 17.

The *one* passage of Ezekiel occurs in 2 Cor. vi. 16, unless this quotation be looked for in Lev. xxvi. 11, 12.

Of the five taken from Hosea, there are found in—

Book of N. T.	No. of Quot.	Book of N. T.	No. of Quot.	Book of N. T.	No. of Quot.
Matthew . . .	2	Romans . . .	2	1 Corinthians . . .	1

There are *six* places in the New Testament quoted from Hosea, as Hosea vi. 6 is repeated in Matthew, occurring first in ch. ix. 13, and again in ch. xii. 7.

Of the two from Joel, one, viz., ch. iii. 1—5, is found in Acts ii. 17—21; and ver. 5 is repeated in Rom. x. 13, which is treated as a separate quotation.

The two from Amos are found in Acts of Apostles.

The *one* from Micah, viz., ch. v. 1, is found in Matthew ii. 6.

Of the three from Habakkuk, there are found in—

Book of N. T.	No. of Quot.	Book of N. T.	No. of Quot.	Book of N. T.	No. of Quot.
Acts of Apostles . . .	1	Galatians . . .	1	Hebrews . . .	1
Romans . . .	1				

Romans and Galatians quote the same passage in Habakkuk.

The *one* from Haggai is found in Hebrews.

Of the four taken from Zechariah, there are found in—

Book of N. T.	No. of Quot.	Book of N. T.	No. of Quot.	Book of N. T.	No. of Quot.
Matthew . . .	3	Mark . . .	1	John . . .	2

This shows that there are *six* quotations in the New Testament from Zechariah, *two* taken *once*, and *two* repeated.

Of the three from Malachi, there are found in—

Book of N. T.	No. of Quot.	Book of N. T.	No. of Quot.	Book of N. T.	No. of Quot.
Matthew . . .	1	Luke . . .	2	Romans . . .	1
Mark . . .	1				

*Two* of the passages in Malachi are quoted *once*, and the other is quoted *four* times, being repeated in Luke, viz., Luke



i. 17, f.p., and vii. 27; Malachi thus giving *six* quotations in the New.

The sum of the numbers contained in these tables, which are from—

Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.
Genesis . . . . .	25 5	1 Kings . . . . .	2	Hosea . . . . .	5 1
Exodus . . . . .	31 5	Job . . . . .	1	Joel . . . . .	2
Leviticus . . . . .	11 2	Psalms . . . . .	71 10	Amos . . . . .	2
Numbers . . . . .	1	Proverbs . . . . .	7 1	Micah . . . . .	1
Deuteronomy . . . . .	40 10	Ecclesiastes . . . . .	1	Habakkuk . . . . .	4 1
Joshua . . . . .	1	Isaiah . . . . .	62 9	Haggai . . . . .	1
Judges . . . . .	1	Jeremiah . . . . .	7 2	Zechariah . . . . .	6 2
1 Samuel . . . . .	1	Ezekiel . . . . .	1	Malachi . . . . .	5 1
2 Samuel . . . . .	2 1				

gives 291 in all. This discrepancy from the former number of 225, as quoted passages, arises from the circumstance, frequently noted in the remarks after the tables, that the *same* passage of the Old Testament is sometimes quoted more than once in the New. The difference between these numbers, viz., 66, does not give the number of repeated quotations, since, as seen before, not only *twice*, but also *thrice*, and *oftener*, some of the passages are repeated. The second numbers in the above table, whose sum is 50, give the repeated passages in the respective books; the remainder, viz., 241, being seemingly the number of those occurring once in the New Testament. Yet it must be remembered that a few places in the New are referable to more than one passage of the Old, such as John xv. 25, to *four* of the Psalms. Of these there are twenty among the several books of the New. But neither would the exact sum be got by deducting this last number from 241, inasmuch as, when there is more than one passage of the Old to which the quotation may be referred, there may be several places in the New pointing to these same passages of the Old; thus, Matt. xv. 4, f.p., may have been taken either from Exod. xx. 12, or Deut. v. 16; but besides Matt. xv. 4, f.p., there are also Matt. xix. 19, f.p.; Mark vii. 10, f.p.; Mark x. 19, l.p.; Luke xviii. 20, l.p.; and Eph. vi. 2, 3, in a similar condition. Indeed, there are only *eleven* passages of the New of this doubtful reference, the remaining *nine* being similar to one or other of these eleven.

This number, 291, also differs from the number of quotation passages in the New Testament, which, from Table 1, is seen

to be 284. But this discrepancy arises from the same circumstance as that noted above; viz., that the same passage in the New Testament may have been taken from one or another place of the Old, both of which are included in the larger number.

In considering the quotations that are found in the Historical Books of the New Testament, it must be borne in mind that the writer gives the quotation sometimes as from himself, sometimes as from another. And this is a point to be particularly attended to in estimating their worth as quotations, or in the way of evidence founded on them.

Thus, of the forty-one quotations in Matthew's Gospel, there are—

= made by		
12	given as from himself: viz.,	ch. i. 23, ii. 15, ii. 18, ii. 23, iii. 3, iv. 15, 16, viii. 17, xii. 18—21, xiii. 35, xxi. 5, xxvii. 9, 10, xxvii. 35.
26	„ Jesus: viz.,	ch. iv. 4, iv. 7, iv. 10, ix. 13, xi. 10, xii. 7, xiii. 14, 15, xv. 4, f.p., xv. 4, l.p., xv. 8, 9, xviii. 16, xix. 4, xix. 5, xix. 18, xix. 19, f.p., xix. 19, l.p., xxi. 13, f.p., xxi. 13, l.p., xxi. 16, xxi. 42, xxii. 32, xxii. 37, xxii. 39, xxii. 44, xxvi. 31, xxvii. 46.
1	„ Chief Priests: viz.,	ch. ii. 6.
1	„ Satan: viz.,	ch. iv. 6.
1	„ Sadducees: viz.,	ch. xxii. 24.

Of the twenty-one quotations in Mark's Gospel, there are—

= made by		
3	given as from himself: viz.,	ch. i. 2, i. 3, xv. 28.
17	„ Jesus: viz.,	ch. iv. 12, vii. 6, 7, vii. 10, f.p., vii. 10, l.p., x. 6, x. 7, 8, x. 19, f.p., x. 19, l.p., xi. 17, f.p., xi. 17 l.p., xii. 10, 11, xii. 26, xii. 29, 30, xii. 31, xii. 36, xiv. 27, xv. 34.
1	„ Sadducees: viz.,	ch. xii. 19.

Of the twenty-two in Luke's Gospel, there are—

= made by		
4	given as from himself: viz.,	ch. ii. 23, ii. 24, iii. 4—6, iv. 18, 19.



15 given as from Jesus : viz., ch. iv. 4, iv. 8, iv. 12, vii. 27, viii. 10,  
~~x. 27, f.p., x. 27, l.p.,~~ xviii. 20, f.p.,  
 xviii. 20, l.p., xix. 46, f.p., xix. 46, l.p.,  
 xx. 17, xx. 42, 43, xxii. 37, xxiii. 46.

1 „ Angel : viz., ch. i. 17.

1 „ Satan : viz., ch. iv. 10, 11.

1 „ Sadducees : viz., ch. xx. 28.

Of the sixteen in John's Gospel, there are—

= made by

7 given as from himself : viz., ch. ii. 17, xii. 14, 15, xii. 38, xii. 40, xix.  
 24, xix. 36, xix. 37.

6 „ Jesus : viz., ch. vi. 45, vii. 38, viii. 17, x. 34, xiii. 18,  
 xv. 25.

1 „ John Baptist : viz., ch. i. 23.

2 „ People : viz., ch. vi. 31, vii. 42.

Of the twenty-nine in Luke's Acts of the Apostles, there are—

= made by

8 given as from Peter : viz., ch. i. 20, f.p., i. 20, l.p., ii. 17—21, ii.  
 25—28, ii. 34, 35, iii. 22, 23, iii. 25,  
 iv. 11.

1 „ Believers : viz., ch. iv. 25, 26.

10 „ Stephen : viz., ch. vii. 3, vii. 6, 7, vii. 26—28, vii. 32,  
 vii. 33, 34, vii. 35, vii. 37, vii. 40, vii.  
 42, 43, vii. 49, 50.

1 „ Philip or himself : viz., ch. viii. 32, 33.

8 „ Paul : viz., ch. xiii. 22, xiii. 33, xiii. 34, xiii. 35, xiii. 41,  
 xiii. 47, xxiii. 5, xxviii. 26, 27.

1 „ James : viz., ch. xv. 16, 17.

In the remaining writings of the New Testament, which are epistles (except the Revelation), the quotations are of course given as made by the writer himself, and to be estimated accordingly.

The quotations themselves having been already considered\* in regard to their agreement with, or variation from, their originals, we proceed to notice whether or not they are accompanied by introductory formulæ, and to classify accordingly. It may be *supposed* beforehand that there would be *some* having no introductions, and *others* with them; but how the

\* In "The Old Testament in the New."

clauses were to be classified could never be determined *à priori*. There is no general principle to go by, as in the case of the quotations themselves, in regard to their agreement with, or variation from, the originals found in the Hebrew text or the Septuagint Version of the Old Testament. The method of investigation is the only way; and a minute survey shows that there are *some* quotations which have *no* formula to introduce them, and that *the rest* may be arranged in *five* tables, according to the *phrase* or *expression* used in connection with them. Thus,

Table A. embraces all those introduced by a phrase in which the verb *γράφειν* in any form, or a derivative therefrom, occurs.

Table B. embraces all those introduced by a phrase in which the verb *λέγειν* in any form, or a derivative therefrom, occurs.

Table C. embraces all those introduced by a phrase in which the verb *εἰπεῖν* in any form occurs.

Table D. embraces all those introduced by a phrase having some form or other of the verb *πληροῦσθαι*.

Table E. embraces all those introduced by a phrase not included in any of the preceding tables, and thus forms a sort of appendix table.

Table F. embraces all those with no introductory clauses.

It is also seen that, for convenience and simplicity of arrangement, some of the tables may be subdivided according to the occurrence of the phrase or expression in one or another form, all those having the *same* form going together, and those with a *different* form being placed in another division. This will render the classification of the introductory clauses more methodical, and ready for use.

## TABLE A.

Embraces all those quotations which are introduced by a formula containing the verb *γράφειν* "to write" in one or other of its forms, or a derivative therefrom. This table may be divided into three parts, according to the forms of *γράφειν* that occur: Table A. I. embracing those with *γράφειν* of the *active* voice: Table A. II. those with *γράφειν* in the *passive* voice: and Table A. III. those having the derivative *γραφή*. Table A. II. is subdivisible according as the introductory formula has a *general* or a *special* bearing: Table A. II. 1 containing the former, and Table A. II. 2 the latter, a subdivision which will be found of some use in the application of the clauses to the argument as bearing on the books of the Old Testament.

Before entering upon the consideration of the passages in detail which come under this Table A., it may be advisable to treat the word which determines the class—viz., *γράφειν*—lexicographically.

The verb *γράφω* means primarily, *I write*; *i. e.*, I place letters on a tablet, parchment, paper, or other material, by means of a style, or pen and ink; I express something by the marks or characters of letters: 2 Thess. iii. 17, *οὕτω γράφω*, "Thus I write."

2. I paint various forms, I impress certain marks of a thing: John viii. 6, *Ἰησοῦς κάτω κύψας τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν*, "Jesus, having stooped down, was writing with His finger on the ground."

3. I write; *i. e.*, I write a letter, I signify something to an absent one by means of a letter: 2 Cor. xiii. 10, *διὰ τοῦτο πάντα ἀπὼν γράφω*, "Therefore, being absent, I write these things." Sometimes it means also sending a letter, as well as writing it:

1 Pet. v. 12, *Διὰ Σιλουανοῦ ὑμῖν . . . δι' ὀλίγων ἔγραψα*, "By Silvanus to you . . . have I shortly written;" *i.e.*, have I sent a written letter.

4. I describe: Rom. x. 5, *Μωϋσῆς γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου*, "Moses describeth the righteousness which is of the law."

5. I prescribe, enjoin, order, command, so that it may be spoken specially of a legislator who enjoins a law: Mark x. 5, . . . *ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην*, "He wrote for you this command"—*i.e.*, he enjoined by writing for you this commandment. Luke ii. 23, *καθὼς γέγραπται ἐν νόμῳ κυρίου*, "According as it has been written (*i.e.*, prescribed) in the law of the Lord;" ch. x. 26, *ἐν τῷ νόμῳ τί γέγραπται*; "What is written (*i.e.*, enjoined) in the law?"

6. *γέγραπται* very often denotes *κατ' ἐξοχὴν*, it is written (in the Scriptures or sacred books): Matt. iv. 4, *γέγραπται*, "It is written;" *i.e.*, this passage is taken from Scripture.

7. I inscribe in a list: Luke x. 20, *ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς*, "Because your names are written in heaven;" *i.e.*, Because you are in the number of those for whom God has designed everlasting happiness.

8. I foretell, I prophesy in writings (a meaning, however, derived generally from the context): John i. 46, *ὃν ἔγραψε Μωϋσῆς ἐν τῷ νόμῳ καὶ προφήται*, "Whom Moses in the law and the prophets wrote of;" *i.e.*, announced beforehand.

The noun *γραφὴ*, derived from *γράφω*, means, 1, a writing; *i.e.*, the thing written, a book: Rom. i. 2, *ἐν γραφαῖς ἁγίαις*, "in holy writings."

Specially, 2, *ἡ γραφή*, and in the plural, *αἱ γραφαί*, the Scriptures, the sacred books of the Jews, the Old Testament. Acts xviii. 24, *δυνατὸς ὢν ἐν ταῖς γραφαῖς*, "being mighty in the Scriptures;" *i.e.*, very skilled in interpreting them.

3. A passage of Scripture: Mark xii. 10, *οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε*; "Have ye not read this scripture?"—*i.e.*, "this place in Scripture." John xiii. 18: *ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ*, "But that the scripture (*i.e.*, the passage of Scripture) be fulfilled."

4. The prophecies of the Old Testament concerning the

Messiah's person, office, and life : Matt. xxvi. 54, *πῶς οὖν πληρωθῶσιν αἱ γραφαί*, "How, then, should the writings (to wit, of the prophets, ver. 56) be fulfilled?"

5. A prophecy, oracle in general : John xvii. 12, *ἵνα ἡ γραφὴ πληρωθῇ*, "That the scripture might be fulfilled" (which had reference to Judas the traitor).

6. He who is presented in the sacred Scripture as speaking : Rom. ix. 17, *λέγει γὰρ ἡ γραφὴ τῷ Φαραὼ*, "For the scripture says to Pharaoh;" *i. e.*, God says to him, as the scripture witnesses. Gal. iii. 8, 22; iv. 30, *ἀλλὰ τί λέγει ἡ γραφή*; "But what says the scripture?" And then follow the words of Sarah, which Moses committed to writing in that place.

7. Sometimes *ἡ γραφή* is omitted : 1 Cor. vi. 16, after *φησὶν*; Eph. iv. 8, *διὸ λέγει*, *sc. ἡ γραφή*, "Wherefore says it" (*i. e.*, the scripture).

## TABLE A. I.

Embraces all those quotations which are introduced by a formula containing the verb *γράφειν*, "to write," in the *active voice* form : *γράφει*, *ἔγραψεν*.

(1)

Rom. x. 5.

5. Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, ὅτι [ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς].  
 5. μωνσ. c. BDEFGK al pl ... στ (= Gb Sz) μωσ. c. AL al pl | ἐκ τοῦ (B om) νόμου ... Α ἐκ πίστεως (aeth om τὴν δικ. τὴν ε. τ. νο) | ὅτι (115 cop om) ... AD\*17\*47 67\*\* vg Dam Ruf al post γράφει pon.

Rom. x. 5.

For Moses describeth the righteousness which is of the law, That [the man which doeth those things shall live by them.]

This quotation is made from Lev. xviii. 5, which is correctly rendered in the Sept., even literally so, after the Hebrew idiom, from which Paul departs by using *ὁ* for *ἃ*; otherwise his words are those of the Sept. It is plain from this his introductory statement, that *Moses wrote* the words quoted; at all events, plainer language could not be used by any one than: "For Moses writes . . . that" to show *his* view of the origin of a quoted passage. This statement, then, at the hand of Paul, lets us know that he regarded Moses as the writer of these words, which are found in Leviticus; and hence the conclusion may be drawn that he believed Leviticus to have been written by Moses.

(2)

Mark xii. 19.

18. καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτὸν ... λέγοντες (19) Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν ὅτι [ἐάν τις ἀδελφὸς ἀποθάνῃ, κ.τ.λ.]

Mark xii. 19.

18. Then come unto him the Sadducees, ... saying, (19) Master, Moses wrote unto us [If a man's brother die etc.]

19. *μωυσης* c. BDKMΔ al m it<sup>bl</sup>er (et. q; b *moeses*) vg (sed non am) ... στ  
*μωσης* c. ACEFGHLSUVXI' al pl k  
 am | *εγραψ. ημιν* (et. a c q) ... D al  
 pauc b ff<sup>2</sup> i vg ημ. *εγρ.*

Mark records this as part of a conversation certain Sadducees had with our Lord. The quotation, then, is not given as from himself, but as made by them. They bring forward a certain statement, in regard to which they say that Moses was its author: "Moses wrote for us." Now, the words that follow are found in Deut. xxv. 5; and the right conclusion would be, that, in the opinion of these Sadducees, Moses penned the words thus ascribed to him. They say even that he penned them for themselves: "for us;" which, besides, goes to prove that, as they were Jews, it was to their ancestors that Moses gave the injunction, since he lived long before their days, and that they regarded the injunction as binding, not on the Jews of Moses' time only, but of all succeeding generations—in short, that it was *one* of their laws which Moses had written.

## (3)

Luke xx. 28.

27. *προσελθόντες δέ τινες τῶν Σαδδου-  
 καίων...* (28) *λέγοντες Διδάσκαλε, Μωϋ-  
 σῆς ἔγραψεν ἡμῖν, [ἐάν τινος ἀδελφὸς  
 ἀποθάνῃ, κ.τ.λ.]*  
 28. *μωυσης* c. BDGKLMVT al pl (10  
 ap scriv totidemque ap Mtth) .. στ  
*μωσης* c. AEHPSUΔΔ al pl.

Luke xx. 28.

27. Then came to *him* certain of the Sadducees . . . (28) Saying, Master, Moses wrote unto us, [If any man's brother die, etc.]

Similar remarks to the preceding are applicable here. Both Mark and Luke, in the character of faithful historians, vouch for the accuracy of their report, while the opinion of the Sadducees must be taken for what it is worth.

## TABLE A. II.

Embraces all those quotations which are introduced by a formula containing the verb *γράφειν*, "to write," in a *passive voice* form: *γέγραπται* or *γεγραμμένος* (*η, ου*) *ἐστίν* (or *ἦν*); and is divided into two parts: Table A. II. 1, where the formula is general, and Table A. II. 2, where it is special.

### TABLE A. II. 1,

Where the formula is general; *i.e.*, not spoken of any particular book or writer.

#### (1)

- Matt. iv. 4.  
 4. ὁ δὲ ἀποκριθεὶς εἶπεν Γέγραπται [Οὐκ  
 ἐπ' ἄρτι μόνῳ ζήσεται ὁ ἄνθρωπος,  
 κ.τ.λ.]  
 4. D it<sup>ma</sup> syr<sup>ca</sup> sax ἀποκριθ. δε ο ιη-  
 σους.

- Matt. iv. 4.  
 4. But he answered and said, It is writ-  
 ten, [Man shall not live by bread  
 alone, etc.]

An account of the temptation of our Lord by the devil is given by three of the Evangelists—by Matthew and Luke very fully, and by Mark briefly. None of them could write as an eye and ear witness thereof. They must have otherwise learned of the occurrence. Jesus may have given an account of it to the apostles, and thus Matthew, as one of them, may have got his information, and Luke and Mark may have had it from them. John xv. 26 contains Jesus' promise that *His* teaching would be brought to remembrance, as also that instruction would be afforded in all things needful. No argument against the occurrence of the temptation can be drawn from John's silence thereon. It would be the absurdest historical principle imaginable, that those events only are certain and true which



are reported by all the historians, whereas those reported by some only are uncertain, and doubtful, and may be false. This would be not only to obliterate many of the facts of the past, and subject history to a limitarian process, continually diminishing, but also to render it increasingly uncertain.

Matthew is here giving an account of our Lord's temptation; and in answer to the *first*, which was that Jesus should turn the stones into bread to satisfy His hunger, and thus show Himself to be the Son of God, Jesus says: "It is written, Man shall not live by bread alone," etc.; in these words quoting Deut. viii. 3, and thus declaring, not only that *that* passage is contained in a *written* document, but also that *that* document is one of authority, as furnishing a law of life, a rule of conduct for man, since by it the point was settled.

## (2)

Matt. iv. 6.

6. καὶ λέγει αὐτῷ· Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι [τοῖς ἀγγέλοις αὐτοῦ ἐντελείται περὶ σοῦ, κ.τ.λ.]

Matt. iv. 6.

6. And saith unto him, If thou be the Son of God, cast thyself down: for it is written, [He shall give his angels charge concerning thee, etc.]

Here the devil, in his *second* temptation of our Lord, quotes a *written* document, saying: "For it is written, He shall give," etc.,—words found in Psalm xci. 11, 12,—as an argument why Jesus should cast Himself down, and, falling unhurt, thus show Himself to be the Son of God. It does not concern us to know how the devil knew that passage in the Psalms. We see that for his purpose he can quote Scripture; but we see also that in quoting it he mutilates it by leaving out an important clause. What we have to notice here is, that he introduces the passage with "It is written,"—words implying both a *written* document, and one of authority for man, as containing a promise given by God, and surely to be depended on by one who claims to be His Son.

## (3)

Matt. iv. 7.

7. ἔφη αὐτῷ ὁ Ἰησοῦς Πάλιν γέγραπται [Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.]  
7. πάλιν (47<sup>ev</sup> sah om) . . c. sqq conjung CDKLMUZ etc. . . c. ante add E al vv aliq.

Matt. iv. 7.

7. Jesus said unto him, It is written again, [Thou shalt not tempt the Lord thy God.]

In reply to the *second* attempt, apparently supported by Scripture, as has just been seen, Jesus says: "Again it is written, Thou shalt not tempt the LORD thy GOD," quoting words found in Deut. vi. 16, which is shown to be a *written* document, and one of authority for man. It furnishes him with a rule of conduct, a law which he is to obey, and in the way of duty he will find the promise in the psalm fulfilled. One scripture, then, does not contradict the other; neither is the one of more authority than the other; but there is a certain order in which they are to be observed. Obey the command, and enjoy the promise. Do not think of receiving the promise, while breaking the law.

## (4)

Matt. iv. 10.

10. τότε λέγει αὐτῷ ὁ Ἰησοῦς Ὑπαγε ὀπίσω μου, σατανᾶ· γέγραπται γάρ [Κύριον τὸν θεόν σου προσκυνήσεις, κ.τ.λ.]

Matt. iv. 10.

10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, [Thou shalt worship the Lord thy God, etc.]

In reply to the *last* attempt, that Jesus should fall down and worship him, so as to get all the kingdoms of the world and the glory of them, as Satan's reward for His so doing, Jesus answers: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, etc.," words found in Deut. vi. 13, and which have the form of a command—a law of life for man. It is a *written* document, then, that was quoted, and one which Jesus regarded as possessing authority over man, and demanding obedience from him. In this threefold temptation Jesus lets us see how we should act, when we are tempted; viz., use the *written* word, which will be for us "the shield of faith," "the helmet of salvation," and "the sword of the Spirit" (Eph. vi. 13—18).

## (5)

Matt. xi. 10.

10. οὗτός ἐστιν περὶ οὗ γέγραπται [Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου, κ.τ.λ.]  
10. ουτος c. BDZ b g<sup>l</sup> k syr<sup>cu</sup> al Or Amb ... στ (49; Ln [γ.] add γαρ c. CEFGLMPSUVXΔ etc.: cf 3, 3 ubi γαρ non fluctuat.

Matt. xi. 10.

10. For this is *he*, of whom it is written, [Behold, I send my messenger, etc.]

Two of the disciples of John the Baptist, whom he had sent to inquire if Jesus was He who should come, or if another was

to be looked for (ver. 2, 3), having received their answer from Jesus and left, Jesus began to speak to the multitude concerning John (ver. 7—9); and He says of him: "This is *he*, of whom it is written, Behold, I send my messenger," etc. And thus, besides learning that they were taken from a *written* document, viz., Mal. iii. 1, where the words are found, we learn that they contain a *prophetic* announcement, whose interpretation Jesus gives by referring it to John the Baptist. There can be no mistaking Jesus' language. He says plainly that the prophecy in Mal. iii. 1 was *written of John*. It would consequently be fulfilled by him. And Jesus afterwards adds in ver. 14: "If ye will receive it, this is Elias, which was for to come;" evidently pointing to Mal. iv. 5: "Behold, I will send you Elijah the prophet," etc.; and showing that He would have the Elijah foretold as to come, viewed as having appeared in John the Baptist. Such is clearly Jesus' interpretation of those passages of Malachi, according to Matthew's representation.

## (6)

Matt. xxi. 13.

13. καὶ λέγει αὐτοῖς Γέγραπται [Ὁ οἶκος μου οἶκος προσευχῆς κληθήσεται, κ.τ.λ.]

Matt. xxi. 13.

13. And saith unto them, It is written, [My house shall be called, etc.]

After His triumphant entry into Jerusalem, Jesus went into the temple, and, finding sellers and buyers therein, He drove them all out (ver. 12), saying unto them, as He did so: "It is written, My house," etc. He uses first words found in Isa. lvi. 7, and then those found in Jer. vii. 11; and shows by the phrase, "It is written," that He is quoting from a *written* document; and not only so, but that this writing is familiar to them, and regarded as possessing authority.

There is here an instance of *two* passages of the Old Testament being joined into *one* quotation, the former part being taken from Isaiah, and the latter from Jeremiah, "It is written" preceding and respecting both passages.

## (7)

Matt. xxvi. 31.

31. τότε λέγει αὐτοῖς ὁ Ἰησοῦς Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἡμέρᾳ ἐν τῇ νυκτὶ ταύτῃ. γέγραπται γάρ [Παράξω τὸν ποιμένα, κ.τ.λ.]

31. ο ἰς ... 56. 58. b Ch<sup>red</sup> et<sup>mose</sup> 5 om.

Matt. xxvi. 31.

31. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, [I will smite the shepherd, etc.]

Jesus is telling His disciples, as they are on their way to Gethsemane, what is shortly to happen, in regard to their feelings and conduct towards Him. Says He: "All ye shall be offended at me this night;" and then He repeats those words found in Zech. xiii. 7: "Smite the shepherd, and the sheep shall be scattered," as containing a *prophetic* announcement of what is to take place in *His* being smitten, and *their* scattering; words forespoken of *them*, as well as of Him: "for it is written," says He. Jesus takes the words from a *writing*, and applies them to the disciples, as spoken of beforehand in them.

## (8)

Mark xi. 17.

17. καὶ ἐδίδασκεν καὶ ἔλεγεν Οὐ γέγραπται ὅτι [ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, κ.τ.λ.]  
 17. Οὐ (et. Or; 69. arm σι, ff<sup>2</sup> script est enim) ... D.1.28.2<sup>pe</sup> b c i k cop al om.

Mark xi. 17.

17. And he taught, saying unto them, Is it not written, [My house shall be called, etc.]

This is the same as Matt. xxi. 13, above, and the remarks given there may be repeated here.

## (9)

Mark xiv. 27.

27. καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι πάντες σκανδαλισθήσεσθε, ὅτι γέγραπται [Πατάξω τὸν ποιμένα, κ.τ.λ.]  
 27. σκανδαλισθ. (Gb'') c. BC\*DHLSVX ΓΔ al fin<sup>40</sup> ff<sup>2</sup> q cop<sup>2</sup> ... στ (Ln) add εν μοι (hæc om et. al plus<sup>5</sup> g<sup>1</sup>. etc) εν τη νυκτι ταυτη (Ln [εν τη ν. τ]: hæc om et. G al<sup>3</sup> a f i k) c. AC\*\*EF(G)K MU al pl c g<sup>2</sup>. vg<sup>ed</sup> tol sah cop<sup>1</sup> syr<sup>utr</sup> al | σι ... Δ add ιδου.

Mark xiv. 27.

27. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, [I will smite the shepherd, etc.]

Mark here gives what has been already remarked on under Matt. xxvi. 31, above; but the previous words, according to the above text, are fewer—ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ being omitted, whereby the object and the time are not denoted.

## (10)

Luke iv. 4.

4. καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς Γέγραπται ὅτι [οὐκ ἔπ' ἀρτῶ μόνῳ ζήσεται ὁ ἄνθρωπος, κ.τ.λ.]

Luke iv. 4.

4. And Jesus answered him, saying, It is written, [that man shall not live by bread alone, etc.]

For remarks, see the corresponding passage, Matt. iv. 4, above.

(11)

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| <p>Luke iv. 8.<br/>8. καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς Γέγραπται [Προσκυνήσεις κύριον τὸν θεόν σου, κ.τ.λ.]</p> | <p>Luke iv. 8.<br/>8. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, [Thou shalt worship, etc.]</p> |
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The corresponding passage is Matt. iv. 10, which see above for remarks.

(12)

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|---|--|
| <p>Luke iv. 10.<br/>9. ... καὶ εἶπεν αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω· (10) γέγραπται γὰρ ὅτι [τοῖς ἀγγέλοις αὐτοῦ, κ.τ.λ.]</p> | <p>Luke iv. 10.<br/>9. ... and said unto him, If thou be the Son of God, cast thyself down from hence: (10) For it is written, [He shall give his angels charge, etc.]</p> |
|---|--|

Here also see Matt. iv. 6 for remarks. Luke gives the second and third of Matthew in the reverse order; but while Luke connects by καὶ, v. 5, δὲ, v. 9, Matthew uses τότε, v. 5, πάλιν, v. 8, as if to denote the order of succession.

(13)

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|--|---|
| <p>Luke vii. 27.<br/>27. οὗτός ἐστιν περὶ οὗ γέγραπται [Ἴδοὺ ἀποστέλλω τὸν ἄγγελόν μου, κ.τ.λ.]<br/>27. οὗτος ... U 1. 13. 33. al plus<sup>30</sup> b e cop add γαρ.</p> | <p>Luke vii. 27.<br/>27. This is he, of whom it is written, [Behold, I send my messenger, etc.]</p> |
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See Matt. xi. 10, above, for remarks.

(14)

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| <p>Luke xix. 46.<br/>46. λέγων αὐτοῖς Γέγραπται [Καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς, κ.τ.λ.]<br/>46. γεγραπται ... A*243. om.</p> | <p>Luke xix. 46.<br/>46. Saying unto them, It is written, [My house is the house of prayer, etc.]</p> |
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See Matt. xxi. 13, above, for remarks.

(15)

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|---|--|
| <p>Luke xx. 17.<br/>17. ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν Τί οὖν ἐστὶν τὸ γεγραμμένον τούτου [Λίθον οὐν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, κ.τ.λ.]</p> | <p>Luke xx. 17.<br/>17. And he beheld them, and said, What is this then that is written? [The stone which the builders rejected, etc.]</p> |
|---|--|

Jesus has been relating the parable of the vineyard; and when, at the end, He said that the Lord of the vineyard would come and destroy the husbandmen who had ill-treated his servants and killed his son, in reply to the exclamation of the audience: *Μὴ γένοιτο*, He says: "What is this then that is written? The stone," etc., in which words He quotes Ps. cxviii. 22, and shows that the words *there written* have a bearing on the parable He has been telling—shows us also that the quotation was familiar to His audience.

## (16)

Luke xxii. 37.

37. λέγω γὰρ ὑμῖν ὅτι ἔτι τοῦτο τὸ γε-  
γραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ  
[Καὶ μετὰ ἀνθρώπων ἐλογίσθη.]

37. υμιν ... D b om | ετι c. EFGKMSU  
VΓΔΛ al longe pl et<sup>Pler</sup> vg syr<sup>P</sup> ... A  
BDHLQX al fere<sup>10</sup> b (om et. τουτο) f  
cop sah aeth al om | τελεσθ. ... Λ al<sup>6</sup>  
πληρωθῆναι.

Luke xxii. 37.

37. For I say unto you, that this that  
is written must yet be accomplished  
in me, [And he was reckoned among  
the transgressors.]

In the conversations that Jesus had with His disciples on the evening of the institution of the Lord's Supper,—the night of His betrayal,—He quoted, as Luke here represents, a passage found in Isaiah liii. 12, and applied it to Himself. And His words are very noteworthy. "This that is written," He says; viz., "And he was numbered with transgressors." He refers to a *writing* containing these words, and He adds: "must yet be accomplished in me," showing that *these* words were *prophetic*,—were to be fulfilled by Him, and had yet to be so. Notice here that the prophecy is expressed in past-time form, הִנָּח "he was numbered;" that Jesus says, δεῖ τελεσθῆναι "(ought, behoves) must needs be accomplished," as if it was His duty, and He lay under the necessity, to fulfil it; and that He adds: ἔτι, "still, yet," to show that it had not yet been fulfilled. To this refer the last words of the verse: καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει, "and for the things concerning me have an end;" the prophecies delivered about me have to be fulfilled, and the events must happen whereby they will be accomplished. God, who sees the end from the beginning, foreknew the events, and foretold them. The foretelling depended on the foreknowledge,

which was communicated to the prophet, who thus announced future events, which were certainly to come to pass; and so would the prophecies have an end, or be fulfilled. The way in which their accomplishment would be brought about is a different question, into which we need not now enter.

## (17)

John ii. 17.

17. ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι γε-  
γραμμένον ἐστὶν [Ὁ ζῆλος τοῦ οἴκου σου  
καταφάγεται με.]

17. οτι (X om) γεγρ. εστ. (B Chr εστ.  
γεγρ., Epiph ην γεγρ.) ο (Δ om; X  
t<sup>scr</sup> Or præm οτι).

John ii. 17.

17. And his disciples remembered that  
it was written, [The zeal of thine  
house hath eaten me up.]

This quotation is made from Ps. lxix. 10; and John says that, in view of the expulsion from the temple of the sellers and buyers by Jesus, His disciples called to mind these words. Here, then, is John's assertion that the disciples did so; that in doing so, it was a *written* document they remembered, and not a traditional expression; and that they applied the quotation to Jesus in His then action. Notice here that the disciples were familiar with these writings, otherwise they could not have called to mind; and that they must have regarded them as containing prophecies, otherwise how should they have thought of a fulfilment here?

## (18)

John vi. 31.

31. οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν  
τῇ ἐρήμῳ, καθὼς ἐστὶν γεγραμμένον  
[Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς  
φαγεῖν.]

31. εστ. γεγρ. ... D εστ. (deletum est)  
γεγρ. εστιν (it vg script. est).

John vi. 31.

31. Our fathers did eat manna in the  
desert; as it is written, [He gave  
them bread from heaven to eat.]

This is said by *the people* with whom Jesus is speaking. "Our fathers ate the manna in the desert." And this statement they make, not on the ground of tradition, not because they had so learnt from its being handed down by one generation to another, but on the authority of a *written* document: καθὼς ἐστὶν γεγραμμένον, "according as it is written." And the words they quote are found in Ps. lxxviii. 24. The historical



account of the transaction is recorded in Exod. xvi., where, combining verses 4 and 15, we should have a similar passage; and the account there (on which the psalm is founded) may have been in their remembrance. One conclusion is, that they must have been familiar with these writings to be able to recal them as occasion served; an acquaintance got by frequent reading of them, or by often hearing them read. An important example for professing Christians.

## (19)

John xii. 14.

14. εὐρών δὲ ὁ Ἰησοῦς ὄρῳριον ἐκάθισεν  
ἐπ' αὐτὸ, καθὼς ἐστὶν γεγραμμένον (15)  
[Μὴ φοβοῦ, κ.τ.λ.]

John xii. 14.

14. And Jesus, when he had found a  
young ass, sat thereon; as it is writ-  
ten, (15) [Fear not, etc.]

John is describing in brief the triumphant entry, as it is called, of Jesus into Jerusalem; and *he* says that Jesus' seating of Himself on a young ass, and riding into the city, fulfils a prophecy recorded in Zech. ix. 9. With reference to the occurrence, his words are, καθὼς ἐστὶν γεγραμμένον, "according as it is written," evidently denoting that the *written* words of ancient prophecy were being accomplished by the event that then took place. But that was not known by them at the time; for John adds, (ver. 16) "These things understood not His disciples at the first: but when Jesus was glorified, then remembered they that these things were written of Him, and *that* they had done these things unto Him."

## (20)

Acts xxiii. 5.

5. ἔφη τε ὁ Παῦλος Οὐκ ᾔδειν, ἀδελφοί,  
ὅτι ἐστὶν ἀρχιερεὺς γέγραπται γὰρ  
["Ἀρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κα-  
κῶς.]

Acts xxiii. 5.

5. Then said Paul, I wist not, brethren,  
that he was the high priest: for it is  
written, [Thou shalt not speak evil,  
etc.]

Paul is before the council at Jerusalem; and when the high priest Ananias commanded those near Paul to smite him on the mouth, Paul had said: "God shall smite thee, *thou* whited wall," whereupon those standing by said: "Revilest thou God's high priest?" Paul, to excuse himself, replied: "I knew not that he is high priest;" and then he quotes words found in



Exod. xxii. 28, to show that had he known, he would not have so expressed himself. What we have to notice is, that it is a *written* document he refers to, and not a tradition of the elders, —a writing containing a rule of direction for conduct, and regarded as authoritative. The *γέγραπται* seems to have that force.

## (21)

Rom. i. 17.

Rom. i. 17.

17. δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται [Ὁ δὲ δίκαιος, κ.τ.λ.]

17. For therein is the righteousness of God revealed from faith to faith; as it is written, [The just, etc.]

Paul is speaking of the righteousness of God, and in order to confirm by the Old Testament the view he is setting forth—viz., that “the righteousness of God is revealed from faith to faith”—he quotes those words found in Hab. ii. 4, “The just by his faith shall live;” prefacing the quotation with “according as it is written,” not only to show that it is a *writing* whence he gets the expression, and one to be regarded as a standard, but also to show that what he is saying is *no new* thing; that Christian doctrine is found in the Old Testament; that both dispensations are fundamentally alike, and that God’s way of salvation and man’s requirements are the same throughout all ages.

## (22)

Rom. ii. 24.

Rom. ii. 24.

24. [τὸ γὰρ ὄνομα τοῦ θεοῦ δι’ ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν] καθὼς γέγραπται.

24. [For the name of God is blasphemed among the Gentiles through you,] as it is written.

Paul, in the words from verse 17, is addressing the Jews, who had *the law* as their rule of life, and thus differed from the Gentiles, who had not *the law* (ver. 14), and he asks, what obedience are they giving to this law? or, rather, his questions show them to be breakers of the law, an opinion which he confirms by those words of Isa. lii. 5, as found in Sept., δι’ ὑμᾶς διὰ παντὸς τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσιν. “Through you continually my name is blasphemed among the Gentiles.” The accuracy of the quotation is shown in the former volume,\* where it is pointed out that, as God is the speaker in Isaiah, μου

\* “The Old Testament in the New.”

there becomes τοῦ θεοῦ with Paul, who omits all mention of time, and adds with the Sept. δι' ὑμᾶς and ἐν τοῖς ἔθνεσιν. And its appropriateness is evident, since the fact mentioned in Isaiah remained a fact still, now that the Jews were scattered *among the nations*; viz., the blaspheming of God's name *through them*. It is to be noted that Paul ends with, "according as it is written," to show that what Isaiah said of their ancestors is just what he says of themselves—"like father, like son;" or to show that he is only saying of them what they themselves would find foretold in the *written word*.

## (23)

Rom. iii. 4, l.p.

4. ... γνώσω δὲ ὁ θεὸς ἀληθείης ... καθὼς  
γέγραπται [Ὅπως ἂν δικαιοθῇς, κ.τ.λ.]  
4. καθὼς ... B Thdrt καθαπερ, 73. ως, 76.  
καθο.

Rom. iii. 4, l.p.

4. ... yea, let God be true; ... as it is  
written, [That thou mightest be justi-  
fied, etc.]

Paul quotes from Ps. li. 6; at least, he follows his expression with the words: "according as it is written," whereupon succeeds a passage taken from Ps. li. 6, after the Sept. He brings forward, then, a passage from the Psalms, as confirmatory of his view, and therein lies the use of the γέγραπται. The words πᾶς δὲ ἄνθρωπος ψεύστης, "but every man a liar," occurring in the first part of this verse, need not be reckoned a quotation, though similar words are met with in Ps. cxvi. 11 (cxv. 2, of the Sept.), any more than the words ὁ θεὸς ἀληθής, to which there may be found a corresponding expression.

## (24)

Rom. iii. 10.

9. ... προητιασάμεθα γὰρ Ἰουδαίους τε  
καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶ-  
ναι, (10) καθὼς γέγραπται ὅτι [οὐκ ἔσ-  
τιν δίκαιος, κ.τ.λ.]  
10. οὐ ... al plus<sup>40</sup> vñ mu (sed non d e  
g vg syr<sup>p</sup>) Chr om.

Rom. iii. 10.

9. ... for we have before proved\* both  
Jews and Gentiles, that they are all  
under sin; (10) As it is written,  
[There is none righteous, etc.]

\* Gr. charged.

Paul is here speaking of the state of *all* mankind, included by the terms, "Jews and Gentiles," and he charges them all with being under sin, in support whereof he cites the Old Testament. He says καθὼς γέγραπται, and then adduces,

not one passage only, but a collection of passages, gathered from Eccl. vii. 20 ; Ps. xiv. 2, 3 ; v. 10 ; cxi. 4 ; x. 7 ; Isa. lix. 7, 8 ; and Ps. xxxvi. 2. This quotation, then, made up of these several passages, gives us an example of a *combined* quotation ; and, as it is preceded by “according as it is written,” makes known that the *different writings* from which they were taken—viz., Psalms, Ecclesiastes, and Isaiah—are *equally* Scripture, and stand on *the same* level. If their statements were of *different* values, why place them *all* together ?

## (25)

Rom. iv. 17.

16. ... Ἀβραάμ, ὅς ἐστιν πατὴρ πάντων ἡμῶν, (17) καθὼς γέγραπται ὅτι [πατέρα πολλῶν ἐθνῶν τέθεικά σε.]

Rom. iv. 17.

16. ... Abraham ; who is the father of us all, (17) As it is written, [I have made thee a father of many nations.]

Paul had written the words : “Abraham, who is the father of us all,” and before proceeding with his argument in the words, “before him, whom he believed, *even* God,” etc., he interjects καθὼς γέγραπται ὅτι [πατέρα πολλῶν ἐθνῶν τέθεικά σε] words evidently suggested by the end of ver. 16, and showing that what is there said had been *foretold* to Abraham, and afterwards *recorded*, as we find the expression in Gen. xvii. 5 in which chapter the incident is related.

## (26)

Rom. viii. 36.

35. τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ ; θλίψις ἢ, κ.τ.λ. (36) καθὼς γέγραπται [ὅτι ἔνεκεν σου θανατούμεθα, κ.τ.λ.]

Rom. viii. 36.

35. Who shall separate us from the love of Christ ? *shall* tribulation ? etc. (36) As it is written, [For thy sake we are killed, etc.]

Jesus had told His followers what they would have to expect from the world (see John xv. 18—21, and elsewhere) ; and what He foreshowed came to pass. Paul here, as in other places, is writing of what believers endured in consequence of their confession of Christ ; for, after putting the question, “Who shall make us cease to love Christ ?” he asks, “Shall tribulation, or distress ?” etc., evidently setting forth that these were what befel them for Christ’s sake (see 1 Cor. iv. 9—13 ; xv. 30—32 ; 2 Cor. xi. 23—28) ; and then he adds, “As it is written, For Thy sake we are killed,” etc., quoting a *written* document,

viz., Ps. xliv. 23, and pointing out the application of the words thereof.

## (27)

Rom. ix. 13.

10. ... 'Ρεβέκκα ... (12) ἐρρέθη αὐτῇ ὅτι  
ὁ μείζων δουλεύσει τῷ ἐλάσσονι, (13)  
καθὼς γέγραπται [Τὸν Ἰακώβ ἠγά-  
πησα, τὸν δὲ Ἡσαὺ ἐμίσησα.]  
13. καθως ... B Or καθαπερ.

Rom. ix. 13.

10. ... Rebecca ... (12) It was said unto  
her, The elder shall serve the younger.  
(13) As it is written, [Jacob have I  
loved, but Esau have I hated.]

Paul had asserted that (ver. 6) "they are not all Israel, which are of Israel;" but that (ver. 8) "the children of the promise are counted for the seed;" and then to illustrate the election by God he instances the case of Jacob and Esau, the twin children of Isaac by Rebecca, to whom (ver. 12) "it was said, The elder shall serve the younger" (Gen. xxv. 23). This was before their birth; and the ground of election was the will "of him that calleth," which he supports by a quotation from Mal. i. 2, 3, prefacing it with "according as it is written," and showing that it was a *written* document he took it from, and one that would be allowed as settling the question.

## (28)

Rom. ix. 33.

32. ... προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσ-  
κόμματος, (33) καθὼς γέγραπται [Ἴδού  
τίθημι ἐν Σιών λίθον, κ.τ.λ.]

Rom. ix. 33.

32. ... For they stumbled at that stum-  
bling stone; (33) As it is written,  
[Behold, I lay in Sion, etc.]

In treating of the doctrine of election, the objects of which are Gentiles as well as Jews (ver. 24), Paul asserts, as the reason why the latter (ver. 31) "attained not to the law of righteousness" (ver. 32), "that *they sought it*, not by faith, but as it were by the works of the law," and confirms his statement by—"For they stumbled at that stumbling stone," by which he lets it be known what he means, when he adds, "As it is written, Behold, I lay in Sion," etc., a quotation framed of two passages in Isaiah, viz., xxviii. 16, whose central portion is left out, and instead thereof is put the central portion of viii. 14, a process quite allowable whenever and inasmuch as they both refer to the same thing. Indeed, it may be said that these words of Isaiah suggested his expression: "They stumbled at

that stumbling-stone;" that is, that these words of Isaiah were in his mind, as descriptive of, and applicable to Israel, not only in the prophet's days, but much more in Paul's—were, in short, predictive of what would befall Israel in and after the days of the Messiah.

## (29)

Rom. x. 15.

15. πῶς δὲ κηρύξουσιν ἐὰν μὴ ἀποσταλῶσιν; καθὼς γέγραπται [Ὡς ὡραῖοι οἱ πόδες, κ.τ.λ.]

15. καθως c. ACDEFGKL etc ... B καθαπερ, Chr<sup>mosc1</sup> καθα.

Rom. x. 15.

15. And how shall they preach, except they be sent? as it is written, [How beautiful are the feet, etc.]

The passage here introduced by καθὼς γέγραπται, is found in Isa. lii. 7 (comp. Nah. i. 15), which Paul applies to the preaching of the gospel. The words do not refer only to the immediately preceding question about the sending of preachers, but to the whole subject in verses 12—15: salvation to them that call on the name of the Lord; who call on Him whom they believe in; and whom they have first heard of by a preacher, who has been sent. And by the use of the quotation Paul shows that he understood Isaiah to have *written* it of gospel-times. Such would be the interpretation—indeed, cannot but be it—when the following verse (ver. 16) is connected with the quotation.

## (30)

Rom. xi. 8.

7. ... οἱ δὲ λοιποὶ ἐπωρώθησαν, (8) καθὼς γέγραπται [Ἐδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως, κ.τ.λ.]

8. καθως ... B καθαπερ.

Rom. xi. 8.

7. ... And the rest were blinded;\* (8) According as it is written, [God hath given them the spirit of slumber, etc.]

\* Or, *hardened*.

Israel is divided into two parties, "the election," and "the rest" (ver. 7); of whom the former is "the remnant according to the election of grace" (ver. 5); and the latter is described as "blinded" (ver. 7), or hardened, a state spoken of before, since Paul says: "according as it is written;" and then quotes from two passages, one in Deut. xxix. 3, the other in Isa. xxix. 10, which he combines into one quotation. By thus combining them, he shows that they speak of the *same* thing, and give an *equal* utterance.

## (31)

Rom. xi. 26.

26. καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται,  
καθὼς γέγραπται [Ἦξει ἐκ Σιών ὁ ρυό-  
μενος, κ.τ.λ.]

Rom. xi. 26.

26. And so all Israel shall be saved; as  
it is written, [There shall come out  
of Sion the Deliverer, etc.]

Paul had just said, (ver. 25) "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in;" the former clause pointing back to verses 7, 8, and the latter encouraging the hope of better times, which he speaks of when he adds, (ver. 26) "And so all Israel shall be saved"—a consummation foretold in *the Scripture*, as he subjoins, "according as it is written," whereupon he quotes words from Isaiah. And, as has been seen before, he here combines two passages at least, viz., Isa. lix. 20, 21, and xxvii. 9, to form one quotation. I say *one* quotation, since he introduces with καθὼς γέγραπται, and does not use πάλιν (see Heb. ii. 13), or some such word, as if the latter part were a new quotation. Perhaps the latter part summarizes Jer. xxxi. 33, 34. At all events, it is clear that the Jews well knew the promises, and that he did not need to reason with them, that God had made a covenant with them, and would restore them, when cast off, if they should then repent and return to Him.

## (32)

Rom. xii. 19.

19. μὴ ἑαυτοὺς ἐκδικούντες, ἀγαπητοί,  
ἀλλὰ δότε τόπον τῇ ὀργῇ γέγραπται  
γὰρ [Ἐμοὶ ἐκδίκησις, κ.τ.λ.]

Rom. xii. 19.

19. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, [Vengeance is mine, etc.]

Paul gives a *Christian* precept, which is also an Old Testament one (see Lev. xix. 18; Prov. xxiv. 29, xx. 22); and, for encouragement in the observance of it, he adds, γέγραπται γάρ; as much as to say, This is nothing new, it was given of old; the *writing* says, "Vengeance is mine," etc., leave it to the LORD, then, to set your wrongs right: more than that, instead of being *negative*, be *positive* in your conduct (see verses 20, 21); instead of *not* returning evil for evil, "overcome evil with good." The passage quoted is Deut. xxxii. 35, and, for the accuracy of its form here, the former volume\* may be consulted. The introductory clause may be also regarded as

\* "The Old Testament in the New."

expressing the Christian's *obligation* to observe the precept; and hence the conclusion that the Old Testament is *not out of date* under the Christian dispensation, but is become part of the Christian Scripture, so to speak; *i.e.*, the Christian must regard it as Scripture equally with the New,—in fact, find the New contained in the Old, though in many respects undeveloped and only in the germ, while yet there are other respects in which it is fully unfolded.

## (33)

Rom. xiv. 11.

10. ... πάντες γὰρ παραστησόμεθα τῷ  
βήματι τοῦ θεοῦ. (11) γέγραπται γὰρ  
[Ζῶ ἐγώ, λέγει κύριος, κ.τ.λ.]  
10. θεου (Gb') c. ABC\*DEFG 47.<sup>ms</sup> it  
am fu harl tol mar al Cop Dam Ruf<sup>dis</sup>  
Aug<sup>1</sup> al ... στ χριστου c. C\*\* (vdtr) 4  
al pler vg<sup>ed</sup> go syr<sup>ur</sup> al Or Did Chr  
Thdrt.

Rom. xiv. 11.

10. ... For we shall all stand before the  
judgment seat of Christ. (11) For it  
is written, [As I live, saith the Lord,  
etc.]

Paul is showing that "men may not condemn nor condemn one the other for things indifferent," and gives as a reason—"for we shall all stand before the judgment seat of God" (ver. 10), (according to Tischendorf's text, supported as above); in confirmation whereof he adduces the words of Isa. xlv. 23, introduced by *γέγραπται γὰρ*: "for it is written." The *γάρ* intimates that the quotation is a *proof* of his previous statement; the *γέγραπται* that it is taken from a *written* document, whose evidence will be at once regarded as settling the point, as is manifest from verse 12. The quotation in verse 11 is thus brought forward to prove his declaration in verse 10, which is repeated in his inference from the quotation in verse 12.

## (34)

Rom. xv. 3.

3. καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἠρεσεν,  
ἀλλὰ καθὼς γέγραπται [Οἱ ὀνειδισμοί,  
κ.τ.λ.]

Rom. xv. 3.

3. For even Christ pleased not himself;  
but, as it is written, [The reproaches,  
etc.]

The Christian duty of patience and self-denial, of bearing with the weak, and not pleasing one's self, but his neighbour for the good (ver. 1, 2), Paul enforces by the example of Christ (ver. 3), καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἠρεσεν, "and [we have the best example for imitation] for the Christ pleased not



Himself." Such a filling up of the ellipsis in *καὶ γάρ* as that just given may be adopted; the words do not mean, "for *even* Christ;" that would require a different order, and none other is found in MSS. Paul next adduces a quotation found in Ps. lxix. 10, which he introduces with, *καθὼς γέγραπται*, thus showing that it is taken from a *writing*, in accordance with which are his precept and Christ's example. This sixty-ninth Psalm is quoted frequently in the New Testament, and applied to Christ, whence it may be called a Messianic one. Thus verse 5 in John xv. 25; verse 10, f.p., in John ii. 17; verses 23, 24 in Rom. xi. 9, 10; and verse 10, l.p., here. Expressions in this psalm are also evidently referred to elsewhere, and applied to Christ; *e.g.*, verse 22 by John xix. 23—30. The words, then, here quoted *primarily* belong to Christ; but as the members are treated as and suffer with the Head, they respect His followers too. Hence what Paul adds in the following verses, 4, 6.

## (35)

Rom. xv. 9.

9. τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν, καθὼς γέγραπται [Διὰ τοῦτο ἐξομολογήσομαι σοί, κ.τ.λ.]

Rom. xv. 9.

9. And that the Gentiles might glorify God for *His* mercy; as it is written, [For this cause I will confess, etc.]

The Christian dispensation includes Gentiles as well as Jews, which was what had been foreannounced; and now that Paul says, "And that the Gentiles might glorify God for *His* mercy," he adduces such foreannouncements, as given in verses 9—12. They are preceded by *καθὼς γέγραπται*, to show that they are taken from a *writing*, and that the admission of the Gentiles is in *accordance* with them. The first quotation (in ver. 9) is made from Ps. xviii. 50; the next (in verse 10) from Deut. xxxii. 43; another (in verse 11) from Ps. cxvii. 1; and the last (in verse 12) from Isa. xi. 10. These others will fall to be considered afterwards.

## (36)

Rom. xv. 21.

20. οὕτως δὲ φιλοτιμούμενον εὐαγγελίζεσθαι ... (21) ἀλλὰ καθὼς γέγραπται [Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, κ.τ.λ.]  
20. φάλοτ. c. ACD\*\*et\*\*\*EL al ut ydr  
omn Or al mu ... Ln φιλοτιμουμαι c.  
BD\*FG.

Rom. xv. 21.

20. Yea, so have I strived to preach the gospel. ... (21) But, as it is written, [To whom he was not spoken of, etc.]



In telling of his preaching to the Gentiles, Paul says that he did not go where others had been already, but to those regions that were unvisited. That this procedure was in *accordance* with what had been foretold, he shows by quoting from Isaiah (chap. lii. 15), who, in describing the extension of the Messiah's kingdom, had used language applicable thereto. Instead of using his own words, Paul employs those of Isaiah, as being appropriate, and thus also shows their predictiveness.

## (37)

1 Cor. i. 19.

18. ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις θεοῦ ἐστίν. (19) γέγραπται γὰρ [Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, κ.τ.λ.]

19. γὰρ ... D\* om.

1 Cor. i. 19.

18. For the preaching of the cross is to them that perish foolishness ; but unto us which are saved it is the power of God. 19. For it is written, [I will destroy the wisdom of the wise, etc.]

To confirm the statement made in verse 18, Paul has recourse to an Old Testament writing, viz., Isa. xxix. 14, which he introduces with the phrase *γέγραπται γάρ*, showing that it is a *writing* he takes the words from, and that they contain a *reason for* what he had said ; more than that, are *predictive* of what was occurring. The preceding verse, viz., Isa. xxix. 13, our Lord applies to the Jews of His day, as is recorded in Matt. xv. 7—9 ; Mark vii. 6, 7. The first clause of this verse (14) says, "Therefore, behold, I will proceed to do a marvellous work among this people," etc., which work is none other than that stated in the quotation here from the latter clause. It says, "For the wisdom of their wise shall perish," etc. ; but, as the Lord has said, "I will proceed to do," etc., the connection of the two shows that He would cause, and hence the Sept. gives *καὶ ἀπολῶ τὴν σοφίαν τῶν σοφῶν, κ.τ.λ.* "and I will destroy," etc., which Paul adopts. His quotation, then, is not only accurate, but appropriate, as is evident from our Lord's applying the former verse to those of *His* day, whence Paul could use the latter verse as descriptive of what was happening in his.

## (38)

1 Cor. i. 31.

29. ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ ἐν ὥπῳ τοῦ θεοῦ. (30) ἐξ αὐτοῦ δὲ ὑμεῖς

1 Cor. i. 31.

29. That no flesh should glory in his presence. (30) But of him are ye in

ἔστέ ἐν Χριστῷ Ἰησοῦ... (31) ὥτα καθὼς  
γέγραπται [Ὁ καυχώμενος ἐν κυρίῳ  
καυχάσθω.]

29. του θεου c. ABC\*\*\*DEFG al fere<sup>20</sup>  
d e f g m r cop aeth<sup>utr</sup> Eus Eph Bas  
Chr Dam Thph Aug ... στ (= Gb Sz,  
sed rursus Gb') αυτου c. C\* al mu vg  
syr<sup>utr</sup> al Thdr al.

Christ Jesus ... (31) That, according  
as it is written, [He that glorieth, let  
him glory in the Lord.]

In making a quotation, Paul sometimes changes the form of expression to adapt it for insertion in his text, at other times he leaves it unchanged. He does so here, though not improperly it might have been altered. He might have ended with "in order that the boaster should boast in the Lord, as it is written;" a form met with in Rom. ii. 24, and whereby the variation from the original is accounted for. Here, however, he retains the form, as it is met with in Jer. ix. 23, *καυχάσθω ὁ καυχώμενος*, "let the boaster boast," prefixing, "according as it is written," to show that the expression is taken from, and agrees with, a *writing*, which would be regarded as conclusive on the point, "that no flesh should glory before God, (ἐνώπιον τοῦ θεοῦ) save in the Lord" (ἐν κυρίῳ), tracing all things back to Him by whom, according to His good pleasure, they are done.

(39)

1 Cor. ii. 9.

7. ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν μυστη-  
ρίῳ τὴν ἀποκεκρυμμένην, ἣν προώρισεν  
ὁ θεὸς πρὸ τῶν αἰώνων ... (9) ἀλλὰ κα-  
θὼς γέγραπται [Ἄ ὀφθαλμοὶ οὐκ εἶδεν,  
κ.τ.λ.] (10) ἡμῖν γὰρ ἀπεκάλυψεν ὁ  
θεὸς διὰ τοῦ πνεύματος αὐτοῦ.

9. αλλα ... A (Pelag al) om.

10. γαρ c. B 37. 39. 46. 57. 71. 73. 93.  
116. cop sah Clem ... στ Ln 49. δε c.  
ACDEFG al pl d e f g vg syr<sup>utr</sup> al  
Epiph<sup>ss</sup> al mu Hil al.

1 Cor. ii. 9.

7. But we speak the wisdom of God in  
a mystery, *even* the hidden wisdom,  
which God ordained before the world  
unto ... (9) But as it is written, [Eye  
hath not seen, etc.] (10) But God  
hath revealed *them* unto us by His  
Spirit.

See the former volume\* for a twofold discussion of this quotation, taken from Isa. lxiv. 3, and introduced by the formula we have had so often already, viz., *καθὼς γέγραπται*, the meaning of which has been repeatedly pointed out. Paul had said, "But we speak God's wisdom in a mystery, the hidden, which God ordained before the world . . ." He afterwards says, (ver. 10) "For to us God hath revealed through His Spirit,"

\* "The Old Testament in the New."

in which he shows the way they got what they had to speak. These words follow the quotation passage, which plainly declares that this knowledge was not of human origin; and thus Paul could write; *ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν*, "which none of the rulers of this world knew," . . . *ἀλλὰ καθὼς γέγραπται*, "but according as it is written." The bearing of this quotation, then, is clear as it stands.

## (40)

1 Cor. iii. 19, 20.

19. *ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ θεῷ ἐστίν. γέγραπται γάρ* [Ὁ δρασσόμενος τοὺς σοφοὺς, κ.τ.λ.]  
 19. *θεω* c. CDEFG al Clem Or<sup>1</sup> ... *στ*  
 Ln<sup>ed</sup> min præm τω c. ABL al longe  
 pl Or<sup>8</sup> Chr Thdrt al | D\* om γαρ.

1 Cor. iii. 19, 20.

19. For the wisdom of this world is foolishness with God. For it is written, [He taketh the wise, etc.]

In support of the assertion contained in the first clause of verse 19, Paul brings forward two passages, one from Job v. 13, in v. 19, the other from Ps. xciv. 11, in v. 20, which he introduces by the phrase *γέγραπται γάρ*, and connects by the words, *καὶ πάλιν*, "and again." This is the only place where Job is quoted, and Paul speaks of it as "Scripture," *as much so as* the Psalms from which the other quotation is made. This passage turns one's attention back to chapter i. 18—21, where occurs a similar quotation from Isa. xxix. 14, just considered.

## (41)

1 Cor. x. 7.

7. *μηδὲ εἰδωλότραι γίνεσθε, καθὼς τινες αὐτῶν, ὥσπερ γέγραπται* [Ἐκάθισεν ὁ λαὸς φαγεῖν, κ.τ.λ.]  
 7. *ὥσπερ* c. ABD\*\*\* (E?) L al plus<sup>80</sup>  
 Chr Thdrt Dam Thph... *στ* *ως* c. CD\* K  
 al pl Oec.

1 Cor. x. 7.

7. Neither be ye idolaters, as *were* some of them; as it is written, [The people sat down, etc.]

Paul is showing that the punishments of the Hebrews are examples for us. "But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples" (ver. 5, 6). He adduces a verse from that portion of Exodus (chap. xxxii.), which records the making and worshipping of the golden calf during the absence of Moses with God, when he was receiving the two

tables of stone on Mount Sinai; viz., verse 6, l.p., "and the people sat down," etc. This quotation he precedes by ὥσπερ γέγραπται, and adduces it in support of his negative precept: "Neither become ye idolaters, after what manner certain of them," by which words quoted, they would be reminded of the occurrence, though themselves speak not directly of idolatry. From this it is seen how quotations are sometimes made; viz., a passage is taken, to suggest what was recorded in the Old Testament writings.

(42)

1 Cor. xv. 45.

44. ... εἰ ἔστιν σῶμα ψυχικόν, ἔστιν καὶ πνευματικόν. (45) οὕτως καὶ γέγραπται [Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ, κ.τ.λ.]

44. εἰ (D\*\*et\*\*\*E om) ἐστ. σῶμ. ψυχ. ἐστ. καὶ (6. 10. 31. 39.<sup>ms</sup> 73. al cop aeth<sup>uir</sup> Ruf al add σῶμα) πνευμα. (Gb') c. ABCD\* (D\*\*et\*\*\*E) FG 17. 67\*\* item ut sup. it vg arm Dam ... στ ἐστ. σῶμ. ψυχ. καὶ ἐστ. σῶμ. πνευμ. c. KL (D\*\*et\*\*\*E vide ante) al pl syr<sup>uir</sup> al.

45. οὕτως καὶ... FG f g fu al arm Ambrst al καθως.

1 Cor. xv. 45.

44. ... There is a natural body, and there is a spiritual body. (45) And so it is written, [The first man Adam, etc.]

The preceding verses describe the resurrection-body; or, rather, tell the states of the body at death and the resurrection (ver. 42—44, f.p.). Then Paul adds, "If there is a natural body, there is also a spiritual. Thus it is also written, The first man Adam became into a living soul" (ver. 44, l.p., 45, f.p. He here adduces those words of Gen. ii. 7, וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה, Sept. καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν, "And the Adam (Sept. man) became for (Sept. into) a living soul;" into which the apostle inserts πρῶτος in contrast with ἔσχατος of the next clause, keeping the "Adam" of the original to use it over again, and adding ἄνθρωπος to πρῶτος. The latter clause of verse 45 is not a part of the quotation, which stops with "living soul," but Paul adds it for *his* words, "there is also a spiritual," which he proceeds to illustrate and confirm in verses 46—49. It is, then, to support the statement, εἰ ἔστιν σῶμα ψυχικόν, that Paul quotes Gen. ii. 7, וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה (Sept. εἰς ψυχὴν ζῶσαν).

## (43)

1 Cor. xv. 54.

54. ... καὶ τὸ θνητὸν τοῦτο ἐνδύσεται ἀθανάσιον, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος [Κατεπόθη ὁ θάνατος εἰς νίκης. (55) ποῦ σου θάνατε κ.τ.λ.]

1 Cor. xv. 54.

54. ... And this mortal shall have put on immortality, then shall be brought to pass the saying that is written, [Death is swallowed up in victory. (55) O death, etc.]

The two passages found in Isa. xxv. 8, and Hos. xiii. 14, (for the accuracy of Paul's quotations of which see the former vol.,)\* are introduced by ὁ λόγος ὁ γεγραμμένος, "the word which is written," which phrase shows two things; first, that what Paul quotes is a λόγος, and next that it is γεγραμμένος. Not by tradition, then, had he it, but as "Scripture." And this λόγος is peculiar besides. He says, γενήσεται ὁ λόγος, "the word shall be brought to pass," which shows it to be *prophetic*. What Isaiah wrote, then, Paul sets down as a prophecy of resurrection-times; and John in the Revelation has evidently Isaiah's words in view, when he pens chapter xxi. 4. Paul also applies Hosea's words, "I will be thy destruction, O death; I will be thy contagions, O sheol" (or grave), to the same times, as Hosea had said before: "I will ransom them from the hand of the grave; I will redeem them from death" (ver. 14, f. p.), words clearly pointing out what would happen at the resurrection. Paul's application is thus seen to be appropriate, and the former volume will show the accuracy.

## (44)

2 Cor. iv. 13.

13. ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον [Ἐπίστευσα, κ.τ.λ.]

13. κατὰ το γεγ. Επ. διο (FG g syr<sup>utr</sup> go add καὶ) ελαλ. ... Mcion ἐπιπ<sup>h</sup> om ("ἐξέκοψε").

2 Cor. iv. 13.

13. We having the same spirit of faith, according as it is written, [I believed, etc.]

The expression here used by Paul seems to be elliptical. It is as if he would say, "Having the same spirit of faith as the psalmist who wrote, 'I believed, therefore I spake,' we also believe, therefore, we also speak." But, instead of saying, "as the psalmist who wrote," or of using some similar mode of introduction, he simply writes, κατὰ τὸ γεγραμμένον, "according to that which is written," which only intimates that the words

\* "The Old Testament in the New."

quoted are found in a *writing*, but one *well known* τὸ γεγραμ., without mentioning the penman. The quotation is made from Ps. cxvi. 10, and shows that the *same principle*, faith, leads to the *same conduct* under both dispensations.

## (45)

2 Cor. viii. 15.

14. ... ὅπως γένηται ἰσότης, (15) καθὼς  
γέγραπται [Ὁ τὸ πολὺ οὐκ ἐπλεόνασεν,  
κ.τ.λ.]

2 Cor. viii. 15.

14. . . . That there may be equality :  
(15) As it is written, [He that *had*  
*gathered*, etc.]

The church under the Mosaic dispensation typifies her under that of the New Testament; and when Paul here enjoins on the Christians at Corinth, that, after the example of the Macedonians (ver. 1—4), they should contribute liberally for the poor saints at Jerusalem (ver. 6, 7), he asks it as a proof of their love (ver. 8), and points to what the Lord had done for them (ver. 9), adding that they should do it willingly and according to their ability (ver. 12), and that the time might come when they would be similarly circumstanced, and such would have to be done for them (ver. 13, 14). Then his mind reverts to what happened in the wilderness, when God's people all shared alike; and so he continues with—"that there may be equality; as it is written, He that *had gathered much*," etc., wherein he quotes Exod. xvi. 18, to show the correspondency.

## (46)

2 Cor. ix. 9.

8. δυνατὸς δὲ ὁ θεὸς πᾶσαν χάριν περισ-  
σεύσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε  
πᾶσαν αὐτάρκειαν ἔχοντες περισσεύητε  
εἰς πᾶν ἔργον ἀγαθόν, (9) καθὼς γέ-  
γραπται [Ἐσκόρπισεν, ἔδωκεν, κ.τ.λ.]

2 Cor. ix. 9.

8. And God is able to make all grace  
abound toward you; that ye, always  
having all sufficiency in all *things*,  
may abound to every good work: (9)  
As it is written, [He hath dispersed  
abroad, etc.]

The "abounding in every good work," which is to be traced back to God as its source and cause, Paul illustrates by a quotation made from Ps. cxii. 9, "He hath dispersed," etc., which he prefaces by the usual formula, καθὼς γέγραπται, "according as it is written."

## (47)

Gal. iii. 10.

10. ὅσοι γὰρ ἐξ ἔργων νόμου εἰσιν, ὑπὸ  
κατάραν εἰσὶν γέγραπται γὰρ ὅτι [ἐπι-  
κατάρατος πᾶς, κ.τ.λ.]

Gal. iii. 10.

10. For as many as are of the works of  
the law are under the curse: for it is  
written, [Cursed is every one, etc.]

Justification is not by the works of the law, but by faith. Abraham believed, and was justified (ver. 6). See Romans iv. And the way is the same yet. "For," says Paul, "as many as are of the works of the law are under curse;" *i.e.*, whoever expects justification by obedience to the law has to fulfil the commandments of the law perfectly; and whoever does not so, is accursed; "for it is written," in the book of Deuteronomy (xxvii. 26), "Cursed *is* he that confirmeth not the words of this law to do them." See the former volume \* for Paul's accuracy. The original speaks of the law as present, "this law," and as the chief object of discourse; whereas Paul, speaking of the same object, yet directs them, as it were, where to find what they are required to obey, by saying, "written in *the book of the law.*" This ending might be used to point out the source of quotation, and would bring this formula under the next division, A. II. 2.

(48)

Gal. iii. 13.

13. Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κα-  
τάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν  
κατάρα, ὅτι γέγραπται [Ἐπικατάρατος  
πᾶς ὁ κρεμ- μένος ἐπὶ ξύλου.]

13. στί γεγρ. (Gb') c. ABCD\*E\*FG al it  
vg al Dam Hier al mu...στ γεγρ. γαρ  
c. D\*\*\*E\*\*KL al pler syr<sup>utr</sup> cop al Did  
Chr Thdr̄t al.

Gal. iii. 13.

13. Christ hath redeemed us from the  
curse of the law, being made a curse  
for us: for it is written, [Cursed *is*  
every one that hangeth on a tree.]

Under the curse are all those who expect salvation by fulfilling the law, Paul had, as it were, said in verse 10. "From the curse of the law Christ hath redeemed us," he says now; and he shows how Christ hath done so. "It is written, Cursed *is* every one that hangeth on a tree;" and Christ was suspended on the cross, not for any sins of His own, since He was sinless (2 Cor. v. 21; Heb. iv. 15, vii. 26; 1 Pet. ii. 22; 1 John iii. 5); but "His own self bare our sins in His own body on the tree" (1 Pet. ii. 24); and thus was He "made a curse for us," as Paul says here. It is to show, then, how Christ was *made a curse* that Paul quotes Deut. xxi. 23, prefacing with *γέγραπται*; but, as he had said *ἐκ τῆς κατάρας τοῦ νόμου*, "from the curse of *the law*," this expression could be supposed to point out the source, or tell where especially it is written, which would bring this formula under the next division, A. II. 2.

\* "The Old Testament in the New."



(49)

Gal. iv. 27.

26. ἡ δὲ ἄνω Ἱερουσαλὴμ ἐλευθέρα ἐστίν, ἣτις ἐστὶν μήτηρ ἡμῶν· (27) γέγραπται γὰρ [Εὐφράνθητι στεῖρα, κ.τ.λ.]  
 26. ημων c. BC\*DEFG al<sup>5</sup> it vg go syr<sup>utr</sup> cop sah ar<sup>e</sup> aeth Or <sup>ⲁⲡⲉ</sup> Eus Chr al ... στ (= Gb Sz) præm παντων et Ln [πα.] c. AC\*\*\*KL al pler ar<sup>p</sup> sl Thdrt Dam al.

Gal. iv. 27.

26. But Jerusalem which is above is free, which is the mother of us all, (27) For it is written, [Rejoice, *thou* barren, etc.]

In verses 22, 23, Paul brings forward "Abraham" and "his two sons" Ishmael and Isaac; the former "born after the flesh" "by the bondmaid" Hagar; the latter the son "by promise" "of the freewoman" Sarah, his wife; "which things," says he, "are an allegory" (ver. 24). And he proceeds to explain in the following verses. Hagar represents Mount Sinai, in Arabia (ver. 25), from which was given the covenant "which gendereth to bondage" (ver. 24), and corresponds with "Jerusalem which now is, and is in bondage with her children" (ver. 25). Sarah corresponds with "the Jerusalem which is above, and is free" (ver. 26), and represents the covenant of promise. "Now we, brethren, as Isaac was, are the children of promise" (ver. 28), adds Paul. Sarah had reached that time of life when it had ceased to be with her after the manner of women (Gen. xviii. 11). Her son Isaac, then, was evidently "a child of promise," not only of foreannouncement (as was the case with others), but of Divine gift (Gen. xviii. 14; Rom. iv. 19—21). And Sarah typifies ἡ ἄνω Ἱερουσαλὴμ, whereof it is written in Isaiah liv. 1, as Paul implies by this quotation. He says, "*For it is written,*" showing that Isaiah's words are prophetic, and apply not to ἡ νῦν Ἱερουσαλὴμ, "the *now* Jerusalem," which is in bondage, but to "the *above* Jerusalem," which is free; in short, that they speak beforehand of the Church.

(50)

1 Pet. i. 16.

15. ἀλλὰ κατὰ τὸν καλέσας ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε, (16) διότι γέγραπται ὅτι [ἅγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιος.]  
 16. γεγρ. σι c. B 31. al? ... στ (Ln 49.) om σι c. ACGK etc.

1 Pet. i. 16.

15. But as he which hath called you is holy, so be ye holy in all manner of conversation; (16) Because it is written, [Be ye holy: for I am holy.]

Peter here adduces a quotation from Lev. xi. 44 (or xix. 2), in support of his precept that Christians are to be holy, as



God's Spirit, who calleth, is holy. He hereby shows that the character required under both dispensations is the same, and is required for the same reason; whence we may also learn how the Old Testament writings are to be used.

GENERAL SUMMARY.

From this detailed examination of passages it is seen that of the seven New Testament writers who make quotations from the Old Testament writings, six, or all excepting James, use the introductory formula which has just been considered, viz., *γέγραπται* or *γεγραμμένος (ον)*, whereby they show, as has been over and over again said, that the words they use are taken from *writings*, and writings of *acknowledged authority*, to which one can appeal, and which would be regarded as decisive.

The following table shows *by whom* and *how often either form is used* :—

New Testament Writing.	The Formula occurs.	γέγραπται is used.	γεγραμμένος ον is used.
In Matthew's Gospel . . .	7 times	always	
In Mark's " . . .	2 "		
In Luke's " . . .	7 "	5 times	2 times
In John's " . . .	3 "		always
In Luke's Acts of Apostles .	1 time	1 time	
In Paul's Epistles to the Romans . . .	16 times	always	
1 Corinthians . . .	7 "	6 times	1 time
2 Corinthians . . .	3 "	2 "	"
Galatians . . .	3 "	always	
In Peter's 1 Epistle . . .	1 time	1 time	
	—	—	—
	50 times =	43 times +	7 times

Again, in the Historical Books of the New Testament, the speaker in them must be attended to; that is, it must be observed whether the quotation is made by the writer of the book, or is represented to have been made by another. And, by applying this principle, the following result is obtained :—

In Matthew's Gospel . .	where 7 instances occur	6 are made by Jesus . .	1 by the devil
In Mark's " . .	" 2 "	2 " " . .	"
In Luke's " . .	" 7 "	6 " " . .	1 by the devil
In John's " . .	" 3 "	2 " " himself . .	1 by the people
In Luke's Acts of Apos.	" 1 instance occurs	it is made by Paul	
In Paul's Epistles . .	" 29 instances occur	all are made by Paul	
In Peter's Epistle . .	" 1 instance occurs	it is made by Peter	
	—		
	50		

Next, of the *twenty-five* Old Testament writings which are quoted from in the New, there are found *thirteen* referred to by the formula just considered; viz., Genesis, Exodus, Leviticus, Deuteronomy, Job, Psalms, Ecclesiastes, Isaiah, Jeremiah, Hosea, Habakkuk, Zechariah, and Malachi, which are taken from in very different proportions, as the following table shows:—

Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.
Genesis . . .	2	Psalms . . .	17	Habakkuk . . .	1
Exodus . . .	3	Ecclesiastes . . .	1	Zechariah . . .	3
Leviticus . . .	1	Isaiah . . .	17	Malachi . . .	3
Deuteronomy . . .	9	Jeremiah . . .	4		—
Job . . .	1	Hosea . . .	1		63

Making in all sixty-three times. This number is different from that given above, viz., fifty; but *there* it is the number of times that the formula under consideration occurs, *here* it is the number of quotations made; and it was seen that some quotations are *combined* ones, drawn from more than one writing; viz., Matt. xxi. 13; Mark xi. 17, and Luke xix. 46, which are made up of the same *two* passages—one Isa. lvi. 7, the other Jer. vii. 11; Rom. ix. 33, made up of Isa. viiii. 14, and xxviii. 16; Rom. xi. 26, 27, made up from Isa. lix. 20, 21, and xxvii. 9; 1 Cor. iii. 19, 20, made up from Job v. 13, and Ps. xciv. 11; 1 Cor. xv. 54, 55, which is made up of *two*, viz., Isa. xxv. 8, and Hosea xiii. 14; and Rom. iii. 10—18, which is made up of no fewer than *seven*, viz., Eccl. vii. 20; Ps. xiv. 2, 3, v. 10, cxl. 4, x. 7; Isa. lix. 7, 8, and Ps. xxxvi. 2.

There are thus forty-two referring to *one* passage, seven referring to *two* passages, and one to *seven*, *i. e.*, fifty referring to sixty-three.

Yet sixty-three separate passages of the Old Testament writings are not quoted, since the same passages are repeated in different writings of the New Testament. Thus, Deut. vi. 13, is found in Matt. iv. 10, and Luke iv. 8; Deut. viii. 3, in Matt. iv. 4, and Luke iv. 4; Ps. lxix. 10, in John ii. 17, and Rom. xv. 3; Ps. xci. 11, 12, in Matt. iv. 6, and Luke iv. 10, 11; Isa. lvi. 7, in Matt. xxi. 13, f.p., and Mark xi. 17, f.p., and Luke xix. 46, f.p.; Jer. vii. 11, in the latter clauses of the same; Zech. xiii. 7, in Matt. xxvi. 31, and Mark xiv. 27; and Mal. iii. 1, in Matt. xi.

10, and Luke vii. 27; and thus is the number diminished, as shown in the following table:—

Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.
Genesis . . .	2	Psalms, instead of 17	15	Habakkuk . . .	1
Exodus . . .	3	Ecclesiastes . . .	1	Zech., instead of 3	2
Leviticus . . .	1	Isaiah, instead of 17	15	Malachi „ 3	2
Deut., instead of 9	7	Jeremiah „ 4	2		—
Job . . .	1	Hosea . . .	1		53

*Fifty-three*, then, is the number of places in the Old Testament writings quoted under the introductory formula of this head, whereof there are *fifty* in the New.

Lastly, it remains to be seen *which* of the Old Testament writings are quoted in the respective books of the New, and *by whom* the respective quotations are made. According to Matthew, Mark, and Luke, *Jesus* quotes by this formula from Deuteronomy, 3; Psalms, 1; Isaiah, 2; Jeremiah, 1; Zechariah, 1; Malachi, 1; *six* of the Old Testament writings, from which are taken *nine* quotations. According to Matthew and Luke, the *devil* even quotes by this formula from Psalms, 1.

Psalms, 1, and Zechariah, 1, are quoted by this formula by *John*, who represents the people as using it in quoting from Psalms, 1. According to Luke, in Acts of Apostles, *Paul* quotes thus from Exodus, 1. And *Paul* himself quotes from *eleven* of the Old Testament writings,—from all thus quoted, excepting Leviticus and Zechariah,—viz., from Genesis, 2; Exodus, 2; Deuteronomy, 4; Job, 1; Psalms, 12; Ecclesiastes, 1; Isaiah, 13; Jeremiah, 1; Hosea, 1; Malachi, 1; which amount to *thirty-eight* passages. And *Peter* quotes from Leviticus, 1.

It thus appears that our Lord and His apostles, Peter, John, and Paul, use expressions which they take from *writings*, and do *not* derive by tradition or otherwise; also, that these expressions are found in some of the Old Testament writings, and hence the inference that *these* are the writings quoted; hence, also, from the purpose for which the quotations are made, that these writings are admittedly authoritative, both to him that quotes and to them to whom the quotation is made.

## TABLE A. II. 2,

Where the formula is special; *i. e.*, spoken of some particular book, or writer; or otherwise.

(1)

Matt. ii. 5.

5. οἱ δὲ εἶπαν αὐτῷ Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου, (6) [Καὶ σὺ Βηθλεὲμ, κ.τ.λ.]

5. δ.τ. προφ. ... al<sup>1</sup> add *μυχαιον λεγοντος*, item syr<sup>p</sup> mss Micha ... a *per esaiam proph. dicentem.*

Matt. ii. 5.

5. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, (6) [And thou, Bethlehem, etc.]

When, in consequence of the coming of the wise men from the East with the inquiry, "Where is He that is born King of the Jews?" Herod had asked of the chief priests and scribes of the people, whom he had assembled, where the Christ should be born, he received for answer, "In Bethlehem of Judea" (ver. 1—5). Note that Herod's inquiry is, *ποῦ ὁ Χριστὸς γεννᾶται*, and that the wise men ask, *Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων*; "The King of the Jews," then, whom they asked for, is "the Messiah" of Herod's inquiry. And this their question brings to mind those passages in the heathen writers which speak of one who was to arise in the East, and have wide dominion. How this opinion originated, and by what means it prevailed, it is unnecessary to inquire. The fact is certain. This born King of the Jews, Herod understands to be the Messiah, else why his question, *ποῦ ὁ Χριστὸς γεννᾶται*? Another inference is that evidently there was an expectation of "the Messiah's" coming, else why should "Herod and all Jerusalem be troubled" at the coming of the wise men with such a question? (ver. 3). Herod's question was answered in the words, "In Bethlehem of Judea;" and to show that it is correct, there was added, "For thus it is written by the prophet;

And thou, Bethlehem," etc. Whether, on this occasion, the passage was turned up and read in Herod's hearing, or the quotation was made from memory, cannot be determined. A few things, however, are certain. Their words are found in Micah v. 1, and nowhere else. *That* writing, then, must be the one quoted. They said, *γέγραπται διὰ τοῦ προφήτου*, "written by the prophet." *Micah*, then, though not named, was a prophet; and, from the use of the article, "the prophet," may it not be inferred that he is the prophet who foretold Messiah's birthplace—that that was one of the things which *he* had to announce, and which may not be found elsewhere? Micah could not know this of himself, nor from any earthly source: therefore God, who alone knows the end from the beginning, must have revealed it to him; in other words, Micah must have been inspired for this purpose, and here have we an instance of Peter's words: (2 Ep. i. 21) "Holy men of God spake as they were moved by the Holy Ghost."

## (2)

Mark i. 2.

2. καθὼς γέγραπται ἐν τῷ Ἰσαΐα τῷ προφήτῃ [Ἰδοὺ ἀποστέλλω, κ.τ.λ. (3) φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, κ.τ.λ.]

2. καθὼς c. BKLΔ 4. 20\* 33. 209. 255. e<sup>scr</sup> al pauc Or<sup>3</sup> Tit Bas al ... στ (Ln) ως c. ADEFG\*<sup>\*</sup>HMP SUV I al pler Or<sup>1</sup> Ir Epiph al | ἐν τῷ (τω c. BLΔ 33. al<sup>5</sup>; D 1. 22 al<sup>15</sup> fere Ir Bas Epiph al om: ita Gb Sz) ἰσα. τ. προφ. c. BD LΔ al<sup>25</sup> fere vg it cop (cod<sup>1</sup> ἐν τοῖς προφ. ἐν ἰσ. τ. πρ. utraque lectione in unam conflata) syr syr<sup>hr</sup> syr<sup>p</sup> go arc Or<sup>4</sup> Porph Tit al ... στ (Gb) ἐν τοῖς προφ. ηταις c. AEFG\*<sup>\*</sup>HKMP SUV I al longe pl aeth ar<sup>ro</sup> et<sup>po</sup> sl Phot al ... al<sup>1</sup> ἐν τῷ προφ. ... tol<sup>1</sup> plane om.

Mark i. 2.

2. As it is written in the prophets, [Behold, I send, etc. (3) The voice of one crying, etc.]

There are here *two* readings of the introductory formula, one ἐν τοῖς προφήταις "in the prophets," supported by the authorities mentioned above, and adopted in the authorised version: the other, ἐν τῷ Ἰσαΐα τῷ προφήτῃ, "in Isaiah the prophet," supported as above, and adopted by Tischendorf. The formula introduces *two* quotations from the Old Testament, the *first* found in Mal. iii. 1, the *second* in Isa. xl. 3, which are two sepa-

rate writings. Granting that both Isaiah and Malachi are prophets, the former reading, ἐν τοῖς προφήταις, it is seen, is quite correct. Yet the other reading is most likely that penned by Mark, as it is a difficult one to otherwise account for. Why, then, does he say, ἐν τῷ Ἡσαΐα τῷ προφήτῃ, when the *first* quotation is taken from Malachi, and only the *second* from Isaiah? Had the case been the reverse, the explanation would have been evident, the formula being then followed by Isaiah's words. Now, it is first to be noticed that Mark does not say, γέγραπται διὰ τοῦ Ἡσαΐου τοῦ προφήτου, "It is written *by* Isaiah the prophet," an expression which would have fixed down Malachi's words as written by Isaiah; but he says, ἐν τῷ Ἡσαΐα τῷ προφήτῃ, "*In* Isaiah the prophet." Will it be said that Mark did not remember that the two passages occurred in different writings, Malachi's and Isaiah's, only he ascribed them both to Isaiah? This would be repeating the charge against him which was brought by Eusebius (?) against the transcriber of Mark's Gospel, when he (?) says, in *Ep. ad Marin.*, τοῦτο δὲ τὸ προφητικὸν Μαλαχίου ἐστίν, οὐχ' Ἡσαΐου· σφάλμα δὲ ἐστὶ γραφέως, "This prophecy is Malachi's, not Isaiah's; it is an error of the writer." But I am not disposed to admit that Mark made any such error. Let the mode of expression in the formula be next compared with other similar forms (to be considered at large by-and-by). Luke ii. 23 has γέγραπται ἐν νόμῳ κυρίου, "It is written *in* the law of the Lord;" iii. 4, γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου, "It is written *in* the book of the sayings of Isaiah;" John vi. 45, ἔστιν γεγραμμένον ἐν τοῖς προφήταις, "It is written *in* the prophets;" Mark xii. 26, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως ἐπὶ τοῦ βάτου; "Have ye not read *in* the book of Moses at the bush?" Luke xx. 37, καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, "Even Moses showed at the bush;" Rom. xi. 2, οὐκ οἴδατε ἐν Ἠλίᾳ τί λέγει ἡ γραφή; "Do ye not know what the scripture saith *in* Elias?" This adduction of passages shows that ἐν is used with the name of the book—"in the law of the Lord;" "in the prophets;" "in Elias" (which I take to mean the section of 1 Kings, where the occurrence is recorded, as the name it was known by); "in the book of Moses at the bush" (where "at the bush," may denote the part of this book, or the heading, so to speak). ἐν τῷ Ἡσαΐα τῷ προφήτῃ would thus be the name

of the book from which Mark quotes, and which might contain more writings than Isaiah's only. Now, may we not suppose, then, that Isaiah's name was given to a division of the sacred writings, because his book was placed first in it, or for some other reason, and that Mark consequently described the division by its usual well-known name?

Mark here quotes and applies to John the Baptist these two passages of the Old Testament, which speak of the forerunner of the Messiah. Matthew, in ch. iii. 1—3, tells that Isaiah prophesied of John (in ch. xl. 3); and Luke, in ch. iii. 2—6, says the same thing. John the Baptist himself is recorded by John (in ch. i. 19—23) as having applied to himself Isaiah's words. His words, then, form a prophecy, which received its fulfilment in John the Baptist. But how could Isaiah know of this voice that was to cry in the wilderness? What was the voice to cry? "Prepare ye the way of the LORD." It was to announce the Lord's coming. The Lord, then, who made known to him what the voice was to cry (ver. 5, "for the mouth of the LORD hath spoken it"), also told him beforehand of His forerunner. The LORD spake by Isaiah. Again, our Lord, as recorded by Matthew (ch. xi. 7—10) and Luke (ch. vii. 24—27) applies what Malachi wrote (in ch. iii. 1) to John the Baptist. He says "This is *he*, of whom it is written." Now, how could Malachi know to write such words of him? Whence could he obtain the knowledge? "Saith the Lord of hosts" (ver. 1), answers the question, and is the only answer. Malachi, like Isaiah, was inspired by God.

## (3)

Mark vii. 6.

6. ὁ δὲ εἶπεν αὐτοῖς ὅτι καλῶς ἐπροφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται [Οὗτος ὁ λαὸς τοῖς χελέσιν με τιμᾷ, κ.τ.λ.]

6. ο δε c. BLΔ 33. 102. cop syr aeth pers<sup>p</sup> ... στ (Lu) add αποκριθεις c. AD EFGHKMSUVXI' al pler it vg go etc | επροφητ. c. B\* (προφητευσεν) D LΔ 1. 13. 33. 124. 346. a<sup>scr</sup> ...στ προεφητ. c. AB\*\*EFGHKMSUVXI' al pler | ησαιας (A al pauc g<sup>2</sup>. cop syr post υμων a<sup>scr</sup> post υποκριτ.) ... ης. ita EFKLM al pl; it vg esaias vel isaias:

Mark vii. 6.

6. He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, [This people honoureth me, etc.]



hinc Ln ἡσ. ubique | ως (Μωστε) γε-  
 γραπται (minusc<sup>bauc</sup> προγεγρα.) ... D  
 (1. 2.<sup>pe</sup> arm) i (ab, c ff<sup>2</sup>) και (1. etc  
 ως, a b qui; c ff<sup>2</sup> om) ειπεν (c ff<sup>2</sup>  
 dicens).

It is Jesus who is speaking. He calls the Pharisees and scribes hypocrites. They had been finding fault with His disciples for eating with unwashed hands (ver. 2), and not cleansed according to the tradition of the elders (ver. 3—5). Jesus replies that what Isaiah had written (as found in ch. xxix. 13) was a prophetic announcement in regard to them (ver. 6). He even makes an application of his words to the present occasion. Isaiah's words as quoted are, "Teaching *for* doctrines the commandments of men;" and Jesus says: (ver. 8) "For, laying aside the commandment of God, ye hold the tradition of men," etc. His epithet, then, of hypocrites is seen to be correct. And Jesus says expressly: *καλῶς ἐπροφίτευσεν Ἡσαΐας περὶ ὑμῶν*, "Well spake forth (or beforehand) Isaiah concerning you;" *i.e.*, Isaiah's words exactly describe your character and conduct, and they were written long ago. Our Lord, then, quotes a *writing*, which He assigns to Isaiah; more than that, He asserts that Isaiah *prophesied* when he so gave forth; and that the objects thereof were those Pharisees and scribes. How could Isaiah use these words with such a direction? Of his own knowledge? "Wherefore the LORD said,"—the words with which he introduces the quoted passage,—answers the question.

## (4)

Luke ii. 23.

22. ... ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα  
 παραστήναι τῷ κυρίῳ, (23) καθὼς γέ-  
 γραπται ἐν νόμῳ κυρίου ὅτι [πᾶν ἄρσεν  
 διανοίγον μήτραν, κ.τ.λ.]  
 23. νομῷ c. ABEGHKLMRSUVTΔΔ al  
 pler Ath Nyss ... DF<sup>w</sup> præm τῷ (Ln  
 ex errore de B).

Luke ii. 23.

22. ... They brought him to Jerusalem,  
 to present *him* to the Lord; (23) (As  
 it is written in the law of the Lord,  
 [Every male that openeth the womb,  
 etc.])

In the previous part of this chapter Luke has recorded the birth of Jesus at Bethlehem (ver. 4—7); and as He was "made of a woman, made *under the law*" (Gal. iv. 4), it was needful that the things prescribed in the law should be done to, with,



and for Him. In ver. 21, Luke records the circumcising of Him, as enjoined in Lev. xii. 2, 3; and in the same chapter of Leviticus there is prescribed the rite of purification for the mother (ver. 4—8). It is to show the observance thereof that Luke records (in ver. 22—24), “And when the days of her purification according to the law of Moses were accomplished,” etc. From this it appears that the name given to the statute or statute-book was “the law of Moses,” evidently because it was believed and acknowledged that Moses had given or recorded the law. Luke also records (in ver. 22), “they brought Him to Jerusalem, to present *Him* to the Lord;” and to show that their so doing was prescribed, he adds: “as it is written in the law of the Lord,” etc. (ver. 23). This quotation is found in Exod. xiii. 2, and a similar statement is met with in other parts of the so-called books of Moses; *e.g.*, Exod. xxii. 29; xxxiv. 19; Num. iii. 13; viii. 17; xviii. 15. The *writing* he quotes from he calls “the law of the Lord;” but he quotes from *Exodus*; therefore “the law of the Lord” contains *Exodus*. He speaks again of “the law of the Lord” (in ver. 24), and quotes from Lev. xii. 8 (which will be afterwards considered in Table C. II. 2); but we found that chapter brought under “the law of Moses” above; therefore “the law of Moses” and “the law of the Lord” are here synonymous—and evidently it is called “of the Lord” as enjoined by Him, and “of Moses” as communicated through and recorded by him. I say “recorded by him,” for Luke’s words are express, “as it is *written* in the law of the Lord,” which is “the law of Moses,” words asserting that Moses wrote. And when we turn to these books, we find mention made of Moses writing; *e.g.*, Exod. xxxiv. 27, “And the LORD said unto Moses, Write thou these words,” and see ver. 19; Deut. xxxi. 9, “And Moses wrote this law, and delivered it unto the priest,” etc.; ver. 24, “. . . When Moses had made an end of writing the words of this law in a book,” etc.

(5)

Luke iii. 4.

3. καὶ ἦλθεν εἰς πᾶσαν περιχώρον τοῦ  
 Ἰορδάνου κηρύσσω βᾶπτισμα μετανόας  
 εἰς ἄφεσιν ἁμαρτιῶν, (4) ὡς γέγραπται

Luke iii. 4.

3. And he came into all the country  
 about Jordan, preaching the baptism  
 of repentance for the remission of

ἐν βιβλῳ λόγων Ἡσαίου του προφήτου  
 [Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, κ.τ.λ.]  
 4. ὡς... c Eus καθὼς | βιβλῳ... B βιβλῳ  
 | E\* vdr των λογων | προφητου (Gb")  
 c. BDLA 1. 118. 124. et<sup>pler</sup> vg cop arm  
 syr<sup>ca</sup> Or Eus ... στ add λεγοντος c. AC  
 FGHKMSUVXFA al pler (13. λεγων)  
 f q syr<sup>utr</sup> go al.

sins; (4) As it is written in the book  
 of the words of Esaias the prophet,  
 saying, [The voice of one crying, etc.]

John the Baptist, the announcement of whose birth, and whose birth itself, are written in the first chapter (ver. 5—25, 57—64) of this Gospel, is brought before us now as entering on the fulfilment of the office for which he had come into the world. The angel of the Lord, in telling of his birth, had said, (ch. i. ver. 15—17) “He shall be great in the sight of the Lord, . . . he shall be filled with the Holy Ghost, . . . And many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in the spirit and power of Elias . . . to make ready a people prepared for the Lord.” And “his father Zacharias,” after his birth, “was filled with the Holy Ghost, and prophesied saying . . . And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways” (ver. 67—76). These sayings of both recal the words of Old Testament prophets; and surely he, whose birth an angel was sent to announce, and who would have so high an office to perform, may well have been foretold by the prophets of former days. The wonder would have been, had they been silent, had they been told nothing to say. But it was not so. “It is written in the book of the sayings of Isaiah the prophet, The voice of one crying,” etc., says Luke, and he quotes from ch. xl. 3—5, and applies the words to John by his *ὡς γέγραπται*, “as it is written.” Luke thus asserts that Isaiah was a prophet; that his sayings were written in a book; and that one of them was concerning John the Baptist. Now *that* saying is found in ch. xl. 3—5; what clearer inference than that Isaiah the prophet *wrote* it. But if this be not allowed, it must be admitted that Isaiah *spoke* it, for the book is called *βιβλῳ λόγων Ἡσαίου*; and if he *spoke* it, it was equally foretold as if he *wrote* it. Isaiah’s prophecy then, as now found recorded in ch. xl. 3—5, speaks of John the Baptist as the forerunner of the Messiah. We have, thus, the New Testament interpretation of Isaiah’s words, and applica-

tion of them to the person to whom they belong. And what Luke does in his record here, John himself had done in his testimony to the priests and Levites sent from Jerusalem to ask him, Who art thou? for “he said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias” (see John i. 19—23). And the other evangelists pen a like record—Matthew, in ch. iii. 1—6; and Mark, in ch. i. 3—5.

(6)

Luke iv. 17.  
17. καὶ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφή-  
του Ἡσαίου, καὶ ἀναπτύξας τὸ βιβλίον  
εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον (18)  
[Πνεῦμα κυρίου ἐπ’ ἐμέ, κ.τ.λ.]  
17. βιβλ. του προφ. (q profetice) ησαι. c.  
BL 33. 69. 346. a b q am fu for ing  
per al, item D ο προφητης ησαιας ... στ  
βιβλ. ησαι. του προφ. c. AEF GHKMS  
UVTΔΔ al pler it<sup>mu</sup> vg<sup>ed</sup> et<sup>ms</sup> aliq go  
cor al | τῷ βιβλίον... D al<sup>evn</sup> om | τον  
(L 33. om) τοπον ... 40. 259. 260. om.

Luke iv. 17.  
17. And there was delivered unto him  
the book of the prophet Esaias, And  
when he had opened the book, he  
found the place where it was written,  
(18) [The Spirit of the Lord *is* upon  
me, etc.]

The incident in our Lord’s life, which Luke here records, is the following. He had come to Nazareth, the place of His up-bringing, and, as was customary with Him, on the Sabbath day He had gone into the synagogue. Standing up to read, there was given to Him βιβλίον τοῦ προφήτου Ἡσαίου, and He opened it, and found the place where it was written: “The Spirit of the LORD *is* upon me,” etc. This passage is met with in Isa. lxi. 1—2. Moses had given direction with reference to reading the law written by him. It is found in Deut. xxxi. 10—13. And attention to the direction was paid. Several instances are recorded in the Old Testament of the reading of *part* of “the law” at least, if not of the *whole* of it, as contained in “the books of Moses;” e.g., Josh. viii. 33—35; 2 Kings xxiii. 2; xxii. 8, 10, 11; 2 Chron. xxxiv. 30, 14—16; Neh. viii. 1—8. Now, we are told that the law of Moses was read in the temple and synagogue services, and that there were certain portions for certain days; that afterwards the Jews were forbidden to do so, but that they substituted the prophets instead, reading certain portions on set days; and that later still the prohibi-tion was taken away, when the Jews returned to the reading

of the law, retaining, however, the reading of the prophets too. When the "book of the prophet Isaiah" was here given to our Lord in the synagogue of Nazareth on the Sabbath day, and when He opened and found the place here mentioned, and read it, it might be that *that* was the prophetic book to be read, and that *that* was the passage forming the lesson for the day. Yet it might be otherwise. Certainly "Isaiah" was given to Him, and He read those words now found in ch. lxi. 1, 2; "and He closed the book, and gave it back to the minister, and sat down" (ver. 20); "and He began to say unto them, This day is this scripture fulfilled in your ears" (ver. 21). Here is our Lord's interpretation of Isaiah's words. ἡ γραφή αὕτη, "this scripture," evidently points to what *Isaiah had written*; πεπλήρωται, "has been fulfilled;" then, the με, "me," is our Lord, who had been anointed and sent for the specified work, as He says, σήμερον, "to-day," ἐν τοῖς ὠσὶν ὑμῶν, "in your ears." Isaiah, it is thus learned, was a *prophet*; his prophecies were *written in a book*; and, according to our Lord's showing, Isaiah prophesied of Him.

## (7)

Luke x. 26.

26. ὁ δὲ εἶπεν πρὸς αὐτὸν Ἐν τῷ νόμῳ τί γέγραπται;... (27) ὁ δὲ ἀποκριθεὶς εἶπεν  
[Ἄγαπήσεις κύριον, κ.τ.λ.]  
26. τι ... D<sup>8r\*</sup> s<sup>scr</sup> om.

Luke x. 26.

26. He said unto him, What is written in the law?... (27) And he answering said, [Thou shalt love, etc.]

The certain *lawyer* who put to Jesus the question, τί ποιήσας ζῶνι αἰώνιον κληρονομήσω; "What shall I do to inherit eternal life?" evidently expected salvation by the works of the law. And to answer his question he had only to recal what *the law* says, or rather what the LORD had said to Moses, as written in *the law*, found in Lev. xviii. 5: "Ye shall therefore keep my statutes and my judgments: *which if a man do, he shall live in them.*" Perfect obedience to the law in the way of doing all its commandments will secure eternal life. And so, "Jesus said unto him, What is written in the law?" He, being a lawyer, should be acquainted with the law, and able from it to answer his own question. And he knew what Jesus meant by "the law;" for "he answered and said, Thou shalt love," etc., giving a combined quotation consisting of two passages, one

found in Deut. vi. 5, the other in Lev. xix. 18, and showing that these two books were contained in "the law." With his answer Jesus was satisfied, and (ver. 28) "said unto him, Thou hast answered right; this do, and thou shalt live." From this it appears that Jesus meant by "the law" those Old Testament writings at least, since He said, "Thou hast answered right," as if it were, What you have just said *is written in the law*, and also answers your inquiry; and that the law can tell what is required to be *done* for salvation.

## (8)

John vi. 45.

44. οὐδεὶς δύναται ἐλθεῖν πρὸς ἐμέ ἐὰν μὴ ὁ πατήρ ὁ πέμψας με ἑλκύσῃ αὐτόν ...  
 (45) ἔστιν γεγραμμένον ἐν τοῖς προφήταις [Καὶ ἔσονται πάντες διδασκτοὶ θεοῦ.] πᾶς ὁ ἀκούων παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς μέ.  
 45. πᾶς (Gb Sz) c. BCDLST 69. 124. al  
 aliq it<sup>pler</sup> vg cop sah go arm aeth...στ  
 add οὐν c. AEGHKMUVΓΔΔ al pler  
 q syr<sup>omn</sup> al Cyr.

John vi. 45.

44. No man can come to me, except the Father which hath sent me draw him.  
 ... (45) It is written in the prophets, [And they shall be all taught of God.] Every man therefore that hath heard and hath learned of the Father, cometh unto me.

The drawing of the Father is needed for coming to Jesus. No one is able to come otherwise. But whoever hears and learns by the Father comes to Jesus. And the drawing of the Father will not be effectless. There will be those who hear and learn by Him. And this, says Jesus, is what "is written in the prophets, And they shall all be God's taught ones." These words are found in Isa. liv. 13 (comp. Jer. xxxi. 34; Mic. iv. 2). We have seen that certain books of the Old Testament formed and were called "the law." We now see that another division was called "the prophets." "It is written in *the prophets*." What writings were included in this cannot be determined from the present passage. It can only be stated that *Isaiah* was *one of them*. Yet, it appears that the Jews had *prophetical writings*—writings that told not of *the past* or *the passing*, like history, but of *the future*; whose form of speech was, *shall be*. If it be said that in Isaiah there is no verbal form, his words being וְכָל־בְּנֵי־לְמוֹדֵי יְהוָה  
 "And all thy sons taught of Jehovah;" the context before and after tells of *future* time, and of that only; consequently ἔσονται, "they shall be," is correct.

## (9)

John viii. 17.

16. καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστιν, ὅτι μόνος οὐκ εἰμι, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ. (17) καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι [δύο ἀνθρώπων ἡ μαρτυρία ἀληθὴς ἐστίν] (18) ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.

16. καὶ (al aliq om) εἰαν κρ. δε (al post εἰαν pon; GX al<sup>6</sup> fere vv aliq om) | ἀληθινῇ c. BDLTX 33....στ ἀληθὴς c. EF (F\* ab ἀληθ. εστ. transilit ad ἀληθ. εστ. v 17.) GHKMSUΔΔ al longe pler.

John viii. 17.

16. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. (17) It is also written in your law [that the testimony of two men is true.] (18) I am one that bear witness of myself, and the Father that sent me beareth witness of me.

The reasoning here is very forcible: (ver. 18) "I am the witness-bearer concerning myself, and the Father who sent me bears witness concerning me." But (ver. 17) "in your law it is written that the witness of two men is true;" therefore, according to your own law, (ver. 16) "my judgment is true, because I am not alone, but (there are) I and the Father who sent me;" two, the number required by your law to make testimony true. "Even if I judge," then, "MY judgment IS TRUE" (ver. 16). What we have now to attend to are the words καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται, "and even in your law it is written," where stress is laid on καὶ and τῷ ὑμετέρῳ, on the "even" and the "your." The appeal is made to "the law" acknowledged as such by the audience; and a statement therein is adduced in support of the argument. That statement is found in Deut. xix. 15; therefore Deuteronomy formed part of "the law," or "the law" included Deuteronomy. And Jesus says, "YOUR law," the law acknowledged to be such by the Jews. And that is the opinion to be held of Deuteronomy at least.

## (10)

John x. 34.

34. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι [ἐγὼ εἶπα Θεοὶ ἐστε;]

34. ἡμῶν (et. Eus<sup>p</sup> Ath Thdrt al; al pauc ἡμῶν, 245. μωνσεως) ... D 19.<sup>ev</sup> b c e ff<sup>2</sup> | Eus<sup>marc</sup> Cyp Tert Hil om (Gb<sup>0</sup>).

John x. 34.

34. Jesus answered them, Is it not written in your law, [I said, Ye are gods ?]



The previous context tells us that (ver. 31) "the Jews took up stones again to stone" Jesus, because He had said, (ver. 30) "I and *my* Father are one," whereupon He says to them, (ver 32) "Many good works have I showed you from my Father; for which of these works do ye stone Me?" They exculpate themselves from the charge of stoning Him for a good work, and allege that it is for a very different and to their minds a satisfactory reason, when they answer, (ver. 33) "For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God." This shows what meaning they attached to Jesus' words, "I and my Father are one;" that they understood them to amount to a claim of Godhead on Jesus' part; and that thus He was guilty of blasphemy. Now in their law it was said, (Lev. xxiv. 16) "And he that blasphemeth the name of the LORD, he shall surely be put to death; all the congregation shall certainly stone him." No wonder, then, that they so thinking should so act. They could hardly have done otherwise. But notice that Jesus does not disclaim the construction they put on His words. He rather confirms it, (ver. 34) "Jesus answered them, Is it not written in your law, I said, Ye are gods? (35) If he called them gods, unto whom the word of God came, and the scripture cannot be broken; (36) say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God?" He claims to be "the Son of God"—the Father's equal. (Comp. Matt. xxvi. 63—66; Mark xiv. 61—64; Luke xxii. 70—71.) In his answer Jesus quotes the words ἐγὼ εἶπα Θεοὶ ἐστέ, words found in Ps. lxxxii. 6—words "written in your law" He says to them. He quotes a *writing*, then; and names it "your law," the law of the Jews, to wit; but the words are met with in Psalms, therefore "the Psalms" are included in "that law," or "that law" embraces "the Psalms," along with other writings. Thus it would appear that "the law" is the most comprehensive name for the writings of the Old Testament; that they are all comprised in it, as we find here the Psalms named under it. Sometimes, again, the Old Testament writings are embraced in the two divisions, "the law," or "the law of Moses," or simply "Moses," and "the prophets" (see Matt. v. 17; xi. 13; Luke xvi. 16; xxiv.



27); or again, in the three divisions, "the law of Moses," "the prophets," and "the Psalms" (see Luke xxiv. 44—46). Notice, lastly, the principle Jesus lays down, καὶ οὐ δύναται λυθῆναι ἡ γραφή, "and the scripture cannot be broken." (Comp. Matt. v. 17, 18; Luke xvi. 17.)

## (11)

John xv. 25.

24. ... νῦν δὲ καὶ ἐοράκασιν καὶ μεμισήκα-  
σιν καὶ ἐμὲ καὶ τὸν πατέρα μου· (25)  
ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ  
αὐτῶν γεγραμμένος ὅτι [ἐμίσησάν με  
δωρεάν.]

25. ἀλλ (ita unc omn, non ἀλλὰ) ... om  
47. 61. syr al | γεγραμ. h. l. c. BDGL  
X 1. 254. 2.<sup>pe</sup> al ut vdr̄ it vg arm Or  
Cyr...στ ante εν τω pon c. AETHIKMS  
ΥΔΑ al pler go al.

John xv. 25.

24. ... But now have they both seen and  
hated both me and my Father. (25)  
But that the word might be fulfilled  
that is written in their law, [They  
hated me without a cause.]

In these conversations of Jesus with the apostles before His death, which are recorded in this Gospel, He tells them, among other things, that the world hated Him (chap. xv. 18), and they should expect it to hate them (ver. 19—21); that this hatred on the world's part was in His case ὁ λόγος οἰὲν τῷ νόμῳ αὐτῶν γεγραμμένος, "the saying which was written in their law," and the members would suffer like the Head (ver. 20); that "this saying" had to be fulfilled, and hence the world's hatred: for "the scripture cannot be broken" (chap. x. 35). Now, "the saying which is written in their law" is ἐμίσησάν με δωρεάν, "They hated me without a cause" (ver. 25), which may be regarded as taken from either Ps. xxxv. 19, or Ps. lxxix. 5. (See the former volume\* on this point.) What has to be noticed here is, that "the saying" is said to be "written in their law," whilst it occurs in the book of Psalms; and hence the conclusion that "the Psalms" is included in "the law of the Jews;" in other words, that the name, "the law," embraces all the Old Testament writings, and is not always to be restricted to "the law of Moses," so called, as if it comprehended his writings only. The expression, "of Moses," of course limits it, and shows what it comprises (Luke xxiv. 44); and sometimes, without that limiting phrase, it may embrace no more than the books of Moses; e. g., Gal. iii. 10.

\* "The Old Testament in the New."

## (12)

Acts i. 20.

20. γέγραπται γὰρ ἐν βιβλῳ ψαλμῶν  
[Γενηθήτω ἡ ἐπαυλις αὐτοῦ ἔρημος καὶ  
μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ,] καὶ [Τὴν  
ἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος.]

Acts i. 20.

20. For it is written in the book of  
Psalms, [Let his habitation be deso-  
late, and let no man dwell therein :]  
and [his bishoprick\* let another take.]

\* Or, office, or, charge.

Peter, in this address to the brethren, quotes from "the book of Psalms." One passage is Ps. lxxix. 26, the other is Ps. cix. 8. But what is to be specially noted is the beginning of the address, which has a particular bearing on these quotations. His words are, (ver. 16) ἔδει πληρωθῆναι τὴν γραφὴν ταύτην ἣν προεῖπεν τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαυεὶδ περὶ Ἰουδα, "This scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake before concerning Judas." First, then, "the Holy Ghost spake before concerning Judas;" next, it was "through the mouth of David;" third, "this writing" ("for it is written in the book of Psalms, 'Let his habitation,' etc., and 'his bishoprick,' etc.") was "what the Holy Ghost spake before," etc.; fourth, *these two* psalms, lxxix. and cix., were spoken and written by David, as moved by the Holy Ghost; or "the Holy Ghost spake" them "by the mouth of David," and wrote them by his hand; fifth, no clearer statement of inspiration by God could be made than is given here; sixth, these two psalms contain *prophetic* utterances, *προεῖπεν*, "spake *before*" being used, as also "through the mouth of *David* concerning *Judas*," who lived a thousand years after him; seventh, God only could tell David beforehand what to say and write, and thus, if he spake and wrote of events to happen a thousand years after his day, God had told him; lastly, these prophetic utterances "behoved to be fulfilled." Let us see Ps. lxxix. 5. "They that hate me without a cause," we have just seen our Lord apply to Himself (John xv. 25); Ps. lxxix. 10, f. p., "For the zeal of Thine house hath eaten me up," was regarded by the disciples as spoken of Jesus, as appears from John ii. 17; Ps. lxxix. 10, l. p., "And the reproaches of them that reproached Thee are fallen upon me," is applied by Paul, in Rom. xv. 3, to Christ; Ps. lxxix. 23, 24, "Let their table become a snare before them, and for welfare a trap; let their eyes be darkened, that they see not; and make their loins

continually to shake," is quoted by Paul also, in Rom. xi. 9, 10, and given as what "David saith," and used of "blinded Israel" (ver. 7); and now Ps. lxxix. 26 is applied by Peter to Judas the traitor. Also verse 28 finds its counterpart in Matt. xxvii. 34, 48; Mark xv. 23, 36; Luke xxiii. 36; John xix. 28—30. No wonder, then, that such a psalm is called *Messianic*. Again, Ps. cix. 3 speaks of the same matter as our Lord referred to in John xv. 25; indeed, some think that this was the passage He quoted; Ps. cix. 8 is here applied by Peter to Judas; Ps. cix. 25, l. p., is fulfilled in the conduct described in Matt. xxvii. 39, which conduct was foretold also in Ps. xxii. 8, 9.

## (13)

Acts vii. 42.

42. ἔστρεψεν δὲ ὁ θεὸς καὶ παρέδωκεν αὐ-  
τοὺς λατρεῖν τῇ στρατιᾷ τοῦ οὐρανοῦ,  
καθὼς γέγραπται ἐν βιβλίῳ τῶν προφη-  
τῶν [Μὴ σφάγια, κ.τ.λ.]

Acts vii. 42.

42. Then God turned, and gave them  
up to worship the host of heaven; as  
it is written in the book of the pro-  
phets, [O ye house of Israel, have ye  
offered? etc.]

This quotation is found in Amos v. 26, 27. His *writing*, then, formed part of the "book of the prophets;" and he was *one* of the prophets, whose writings were contained in that book. One division of the Old Testament writings, it appears from this, was called the "book of the prophets," and it was most likely the same as "the prophets," which we found quoted from and so named in John vi. 45, and where *Isaiah* was the writer. Amos, then, goes down in the same list with him.

## (14)

Acts xiii. 33.

32. καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν  
πρὸς τοὺς πατέρας ἐπαγγελίαν γενομέ-  
νην, ὅτι ταύτην ὁ θεὸς ἐκπεπλήρωκεν  
τοῖς τέκνοις αὐτῶν ἡμῖν ἀναστήσας Ἰη-  
σοῦν, (33) ὡς καὶ ἐν τῷ πρώτῳ ψαλμῷ  
γέγραπται [Υἱός μου εἶ σύ, κ.τ.λ.]  
33. ὡς καὶ ... D ουτως γαρ | πρωτω ψ. c.  
D Or<sup>schol</sup> (in ps.) Georg<sup>alex</sup> item Oec<sup>ed</sup>  
Hil edd<sup>lat</sup> ap Bed. Idem test. Tert  
Cyp<sup>mass</sup> Hier Cassiod al... στ (= Gb) ψ.  
τω δευτερω c. EG al pler vv pler Chr

Acts xiii. 33.

32. And we declare unto you glad  
tidings, how that the promise which  
was made unto the fathers, (33) God  
hath fulfilled the same unto us their  
children, in that he hath raised up  
Jesus again; as it is also written in  
the second psalm, [Thou art my son,  
etc.]

Thph Amb; item posito τω δευτ. post γεργ. ABC lo<sup>ti</sup> al arm; item δευτ. ψ. H al. Inde Ln ψ γεργ. τω πρωτω (sine teste; sed respexit ad ABC unaque D) ... 46\* cdd<sup>lat</sup> ap' Erasm Hes<sup>presb</sup> ψαλμω (sine numero).

There are various readings of the introductory formula. The simplest is that of 46\* cdd<sup>lat</sup> ap' Erasm Hes<sup>presb</sup> similiter Cyp (ad Quirin. 1.) in ed Erasm., which is ψαλμῷ without a number, the reading that Bengel approves. Next is that of ABC lo<sup>ti</sup> al arm, which adds τῷ δευτέρῳ to the preceding, after γέγραπται. Third is that of EG al pler vv pler Chr Thph Amb, which transposes the τῷ δευτέρῳ from *after* the γέγραπται (as in the second) to *before* it, giving ψαλμῷ τῷ δευτέρῳ γέγραπται, the reading of στ (= Gb). Fourth is that of H al, which places δευτέρῳ before ψαλμῷ. Fifth is that of D and the writers mentioned above, which reads πρωτῷ for δευτέρῳ of the fourth, giving that adopted by Tischendorf. Lachmann has made a text for himself, without MS. or other authority, by combining the first and the fifth, and following the second in placing the number, thus making τῷ ψαλμῷ γέγραπται τῷ πρωτῷ.

The quotation is found in what is *now* called the *second* psalm, verse 7; and thus would the readings *second*, *third*, and *fourth*, be explained, as also reading *first*, which only mentions "the psalm" without numbering it. But how to account for the *fifth* reading, which is most likely the correct one, δευτέρῳ having been afterwards written instead, as a correction of πρωτῷ, to make the MSS. agree with the divisions and numbers of the original, or the number being left out. The book of Psalms was divided into five sections, the first ending with Ps. xli., the second with Ps. lxxii., the third with Ps. lxxxix., the fourth with Ps. cvi., and the last with Ps. cl., as they are now found numbered. What is now called the *first* psalm may have been introductory to the whole book, and thus the *second* psalm would be the *first* of the first section. Another solution is that what are now called *first* and *second* psalms were formerly *one* psalm, of course the *first*; and hence a quotation from what we call the *second* psalm would belong to the *first*. In Origen's schol. in Ps.<sup>2</sup> it is said, δυσὶν ἐντυχόντες

ἐβραϊκοῖς ἀντιγράφοις ἐν μὲν τῷ ἐτέρῳ εὔρομεν ἀρχὴν δευτέρου ψαλμοῦ ταῦτα, ἐν δὲ τῷ ἐτέρῳ συνήπτο τῷ πρώτῳ καὶ ἐν ταῖς πράξεσι τῶν ἀππ. τὸ Υἱὸς μου εἰ σὺ κ.τ.λ. ἐλέγετο εἶναι τοῦ πρώτου ψαλμοῦ. . . . τὰ ἑλληνικὰ μὲν τοι ἀντίγραφα δεύτερον εἶναι τοῦτον τῶν ψα. μὴνύει. καὶ τοῦτο δὲ οὐκ ἀγνοητέον ὅτι ἐν τῷ ἐβραϊκῷ οὐδενὶ τῶν ψα. ἀριθμὸς παράκειται πρῶτος, εἰ τύχοι, ἢ δεύτερ. ἢ τρίτ. Hilary writes: "Plures nostrum ambiguo fecit apostolica auctoritas, utrum psalmum hunc coherentem primo et veluti primi extremum putent esse, an vero subjacentem et secundum potius nominent. Namque in actibus app. primum hunc haberi atque esse sub oratione b. Pauli ita docemur." Justin, in Apol. i. 40, adduces the text of each psalm, with no distinction between them, and thus testifies that both psalms were joined into one; and so does Petilian ap Aug. And Bede says: "Quidam edd habent: *sicut in primo psalmo scriptum est. Quod ita exponitur, primum et secundum ps. compositos.*" Tischendorf, from whom these remarks are drawn, ends with: "Id quod ex Hebræorum usu fieri quum Rablini (vide locos ap. Wetst.) tum Græci ut Eus Euth (πολλὰ τῶν ἐβραϊκῶν ἀντιγρ. συνημμένον ἔχουσι τῷ πρώτῳ ψα. τὸν δεύτερον, οὐ προσκειμένον τοῖς ψα. ἀριθμοῦ παρ' αὐτοῖς) auctores sunt, ipsisque antiquis libris scriptis probatur." And every one knows that in the Sept. the numbering of the psalms after the *eighth* varies from the Hebrew, the *ninth* and *tenth* of the latter being conjoined into the *ninth* of the former, so that the Sept. number is *one less* than the Heb., until the *hundred* and *forty seventh* of the Heb. is reached, which forms the *hundred* and *forty-sixth* and *seventh* of the Sept., after which they again agree, only a *hundred* and *fifty-first* psalm is added in the Sept. of some MSS. and edd.

## (15)

Acts xv. 15.

15. καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται (16) Μετὰ ταῦτα ἀναστρέψω, κ.τ.λ.]

Acts xv. 15.

15. And to this agree the words of the prophets; as it is written, (16) After this I will return, etc.]

The quotation in verses 16, 17, is taken from Amos ix. 11, 12. That is *where it is written*. And James is speaking of οἱ λόγοι τῶν προφητῶν, "the sayings of the prophets." There-

fore Amos was a *prophet*, and this quotation was one of his *sayings as such*. He was also only *one* of "the prophets," James's words implying that there were several. These "sayings of the prophets" were *written*, too, and would form the "book of the prophets." These conclusions are like those drawn from Stephen's words, recorded in Acts vii. 42. Now Amos had foretold, in ch. ix. 12, "That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this," according to the present text, which, of course, the authorized version follows; but in the Septuagint it is, "That the residue of men may seek after *Me*, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things." (See the former volume\* for the charge of corrupting this text, brought against the Jews; for the reasons on which it is made; and for the alterations whereby the text is brought back to its original form.) And James applies his words to the present matter. He says: (ver. 14, 15) "Simeon (*i.e.*, Peter) hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written," and then come those words of Amos. Amos, then, as James interprets, foretold the in-bringing of the Gentiles, or the gathering out from among the Gentiles of a people to be called by His name, in contradistinction to the Jews, who, as a nation, had been chosen before the other nations, whereas now *they* were to be from "out of every kindred, and tongue, and people, and nation" (Rev. v. 9), who were to be called God's people, the Jews having been rejected, as a nation, for not receiving the Messiah (John i. 11), God's own Son (Luke xx. 13—18). It could only be by God's telling him, that Amos could so foretell; indeed, he represents the language he employs as "said by the Lord" (ver. 12); and thus, what he speaks and writes was spoken and written by Him as "moved by the Holy Ghost," as inspired of God, so that his writing was "theopneustic scripture" (2 Tim. iii. 16) γὰρ ὑπὸ πνεύματος θεοῦ πνευστος.

\* "The Old Testament in the New," pp. 202, 203.



## (16)

1 Cor. ix. 9.

8. μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ, ἢ καὶ ὁ νόμος ταῦτα οὐ λέγει; (9) ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται [Οὐ κημώσεις βοῦν ἀλοῶντα:] μὴ τῶν βοῶν μέλει τῷ θεῷ; (10) ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη, κ.τ.λ.
9. ἐν γὰρ τῷ μω (μωv- c. BCKL al mu; στ μω- c. A al pl) νομω (al<sup>4</sup> vv mu Nyss Chr Thdr<sup>t</sup> νομ. μω., Ambrst om μω) γεγρ. c. ABCKL al ut vdtr fere omn vg al pl ... Gb' γεγρ. (Hil ait) γαρ c. DEFG it Hil.

1 Cor. ix. 9.

8. Say I these things as a man? or saith not the law the same also? (9) For it is written in the law of Moses, [Thou shalt not muzzle the mouth of the ox that treadeth out the corn.] Doth God take care for oxen? (10) Or, saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written, etc.

Paul is showing that the minister ought to live by the gospel (ver. 14); and, following up the questions he has been putting in ver. 7, he asks, μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ; "Say I these things as a man?" ἢ καὶ ὁ νόμος ταῦτα οὐ λέγει; "or does not the law too say these things?" And having made this appeal to the law, he proves his point thereby, adding: ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται Οὐ κημώσεις βοῦν ἀλοῶντα, "For in the law of Moses it is written, Thou shalt not muzzle the ox treading." By "the law" here, then, he understands "the law of Moses;" or, if they be not co-extensive, the latter is comprehended in the former, and forms part of it. "The law of Moses" was *written*, existed as a *writing*. This, however, does not state that *Moses wrote his law*. The quotation is made from Deut. xxv. 4, which shows that *that* was included in "the law of Moses."

## (17)

1 Cor. xiv. 21.

21. ἐν τῷ νόμῳ γέγραπται ὅτι [ἐτερογλώσσοις καὶ ἐν χερίσιν ἐτέροις λαλήσω, κ.τ.λ.]

1 Cor. xiv. 21.

21. In the law it is written, [With *men* of other tongues and other lips, etc.]

This quotation is made from Isa. xxviii. 11, 12. But Paul says "it is written in the law;" therefore *Isaiah* formed part of "the law." The term "the law," then, seems to apply to, and comprehend, all the Old Testament writings.

## (18)

Gal. iii. 10, 13.

10. ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν, ὑπὸ κατάραν εἰσὶν· γέγραπται γὰρ ὅτι [ἐπι κατάρματος πᾶς ὅς οὐκ ἐμμένει ἐν πᾶσιν

Gal. iii. 10, 13.

10. For as many as are of the works of the law are under the curse: for it is written, [Cursed *is* every one that



τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά.]... (13) Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπται [Ἐπικατάρατος πᾶς, κ.τ.λ.]

continueth not in all things which are written in the book of the law to do them.] ... (13) Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, [Cursed *is* every one, etc.]

The two introductory formulæ here have been already considered in the former part of this table, viz., Table A. II. 1 (47) and (48), and the passage is brought in here for the sake of the expression in the quotation itself, viz., τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, "which are written in the book of the law." Paul is contrasting οἱ ἐξ ἔργων νόμου, "those of works of law," and οἱ ἐκ πίστεως "those of faith" (ver. 2, 5, 7—9); and of the former he says, ὑπὸ κατάραν εἰσίν, "they are under a curse," which he proves by quoting Deut. xxvii. 26. This quotation he introduces by γέγραπται, "it is written," and from the connection one might understand "in the law," an omission suppliable also from the quotation itself, as seen above, which speaks of "the book of the law." Deut. xxvii. 26 speaks only of "the words of this law to do them;" but Deut. xxxi. 24 says, "When Moses had made an end of writing the words of this law in a book;" and thus Paul could write, "The things which are written in the book of the law to do them." There was, then, "the book of the law," the *written* book.

### GENERAL SUMMARY.

From this examination of the above passages it is seen that of the seven New Testament writers who quote from the Old Testament, *five* do so with the introductory formulæ which specialize the writings; that is, besides using γέγραπται, "it is written," they add a phrase which shows *where*. James and Peter are the two in whose writings this introductory formula, thus qualified, does not occur. Yet it has been seen that they used it: in the Acts of the Apostles an instance of each is recorded; of Peter, in Acts i. 20, and of James, in Acts xv. 15. The following table shows in *which* writings, and *how often*, this formula occurs.

New Test. writing.	This formula occurs.	New Test. writing.	This formula occurs.
In Matthew's Gospel .	Once	In Acts of Apostles .	4 times
In Mark's " .	2 times	In Paul's Ep. to 1 Cor.	2 "
In Luke's " .	4 "	" " Gal.	Once
In John's " .	4 "		—
			18 times

Again, in the Historical Books, it must be noticed who is the speaker; whether it is the writer himself, or another whom he brings forward in the narrative. And by attending to this the following result is got:—

New Test. writing.	Instances occur.	By whom made.
In Matthew's Gospel .	1	1 by chief priests
In Mark's " .	2	1 by Jesus, 1 by Mark
In Luke's " .	4	1 by Jesus, 3 by Luke
In John's " .	4	All by Jesus
In Acts of Apostles .	4	1 by Peter, 1 by Stephen, 1 by Paul,
	—	1 by James
	15	

That is, six by our Lord, three by Luke, one by Peter, James, Paul, Stephen, Mark, and chief priests each, and Paul has three besides in his epistles.

Next, of the twenty-five Old Testament writings quoted from in the New Testament, *seven* are found under the formula here considered; viz., Exodus, Leviticus, Deuteronomy, Psalms, Isaiah, Amos, and Micah, which are taken from as the following table shows:—

Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.
Exodus . .	1	Psalms . .	4	Micah . .	1
Leviticus . .	1	Isaiah . .	6		—
Deuteronomy . .	4	Amos . .	2		19

Making nineteen times in all; but Luke x. 26, quotes from two writings, viz., Leviticus and Deuteronomy, which accounts for only eighteen formulæ.

Now, of these writings, some are quoted *expressly*, or *by name*; e. g. :—

Psalms, in Acts i. 20, by Peter, in the words, "It is written in the book of Psalms."

In Acts xiii. 33, by Paul, when he says, "As also in the ~~first~~ psalm it is written."

Isaiah, in Mark i. 2, by Mark, who writes, "As it is written in Isaiah the prophet."

In Mark vii. 6, by Jesus, in the words, "Well hath Isaiah prophesied, . . . as it is written."

In Luke iii. 4, by Luke, who writes, "As it is written in the book of the sayings of Isaiah the prophet."

In Luke iv. 17, by Luke, who writes, "The book of the prophet Isaiah, and . . . He found the place where it was written."

And "the law," when taken in its limited sense as made up of the Pentateuch, or the five books of Moses, so called, may also be regarded as quoted by name—

In Luke x. 26, by Jesus, when He said, "What is written in the law?" and received an answer taken from Deuteronomy and Leviticus.

In Luke ii. 23, by Luke, who says, "As it is written in the law of the Lord," and quotes from Exodus.

In 1 Cor. ix. 9, by Paul, who writes, "For it is written in the law of Moses," and subjoins a quotation from Deuteronomy.

In John viii. 17, by Jesus, in the words, "It is also written in your law," meaning Deuteronomy.

This expression, "the law," is also extended to embrace *prophetical* writings; at all events, writings which are elsewhere spoken of as those of a prophet, are included in "the law" in 1 Cor. xiv. 21, by Paul, who says: "In the law it is written," when he quotes Isaiah, whom we have found called "the prophet," a few lines above.

Moreover, not only is it extended to embrace the prophets; it embraces also the Psalms—

In John x. 34, when our Lord says: "Is it not written in your law?" and then He quotes from the Psalms.

In John xv. 25, when our Lord says: "The word which is written in their law," meaning written in the Psalms, where it is found.

The term "the law," then, would seem to comprise all the Old Testament writings; as, while applied under the name "the law of the Lord," as His who gave it, to Exodus; and under the name "the law of Moses," as his through whom it was given, to Deuteronomy, and under the name "your law,"

*i.e.*, of the Jews, as theirs to whom it was given, to Deuteronomy also; and, under the name "the law" simply, or "the book of the law," to Leviticus and Deuteronomy; it was likewise applied to Isaiah, under the name "the law;" and to the Psalms, under the name "your law," or "their law," *i.e.*, of the Jews. It was, then, inclusive of Isaiah and the Psalms, as these passages show.

When the Old Testament writings are spoken of in divisions, sometimes *two* are mentioned; to wit, "the law" and "the prophets." The former we have found already; the latter occurs—

In John vi. 45, where our Lord says: "It is written in the prophets," when He quotes from Isaiah, called by Him a prophet (Mark vii. 6).

In Acts vii. 42, where Stephen says: "As it is written in the book of the prophets," when he quotes from Amos.

In Acts xv. 15, where James says: "To this agree the sayings of the prophets; as it is written," and then follow the words of Amos.

Whence it appears that Isaiah and Amos are placed in this division, which of course may include more. Indeed, from Matt. ii. 5, where the chief priests are spoken of as saying: "For thus it is written by the prophet," when they quote from Micah, it is clear that he was included in "the prophets." How many more will have to be ascertained otherwise.

Again, sometimes *three* divisions of the Old Testament writings are mentioned; to wit, "the law," "the prophets," and "the psalms" (as in Luke xxiv. 44), of which divisions we have found the names in the introductory formulæ just considered.

Lastly, what is to be specially noticed is the way these Old Testament writings are spoken of. "The law," whether simply so called, or as "of the Lord," "of Moses," or of the Jews, is appealed to as authoritative. For instance (Luke x. 25—28), when the lawyer put the question to our Lord, "What shall I do to inherit eternal life?" our Lord answered by the question: "What is written in the law?" evidently showing that He thought the lawyer should have found or would find his answer there. And when the lawyer thereupon quotes from Deuteronomy and Leviticus, our Lord "said unto him: Thou hast answered right;" which means, not only that he had quoted

what the law says (and thus Deuteronomy and Leviticus are contained in the law), but also that part of it which answers his question; for our Lord adds: "This do, and thou shalt live." Here it is seen that "the law" is *directive* on the most important question—human action in order to eternal life. The other view of this question, not being brought before us here, is not entered on, but see Acts xvi. 30, 31. Again (John viii. 12—18), when the Pharisees said that, as Jesus bore record of Himself, His record was not true, because it was only Himself that was bearing it, He replied by quoting from the law (from Deuteronomy) that "the testimony of two men is true," and applied the quotation to the then circumstances, when there were His own testimony and that of the Father, and therefore His judgment was true. There would have been no use in making this appeal to the law, unless it would have been regarded as settling the matter. "Your law," then, was clearly of acknowledged authority, and decisive. Once more (1 Cor. ix. 7—14), when Paul is treating of the support of the gospel ministry, and asks the question: "Saith not the law, too, these things?" quoting from Deuteronomy in his support, he shows that the answer would carry the necessary weight with it. Evidently, then, "the law" was *the* law; *i.e.*, possessed of authority, and acknowledged to be the rule. Yet, this authority it had not of itself, but derived it from Him who had given the law, and hence it was sometimes called "the law of the Lord;" and it was acknowledged to be *the rule*, and hence called "your law" and "their law," because the Jews regarded it as given by the Lord their God, and as having the highest authority over them.

Again, we have found "the prophets," or "the sayings of the prophets," or "the book of the prophets," quoted from. Now, the prophets were those who spake *forth* or *beforehand*; who spake *forth*, on the one hand, the will of God, which He had made known to them to deliver to mankind; spake *beforehand*, on the other hand, of events whose occurrence was future. Both these imply that God spake *to* them and *by* them. They could not know the will of God to announce to men, unless He communicated it to them; nor could they tell beforehand of events yet in the future, unless He who knows the end from

the beginning, should tell them thereof. In either case, then, the prophets were inspired by God, unless it were that they falsely declared—that they announced as what God had told them, what was the product of their own imagination. But, *then*, should we have our Lord saying: “It is written in the prophets, And they shall be all taught of God”? (John vi. 45), words which are found in Isaiah, whom He has expressly spoken of as having prophesied: “Well hath Esaias prophesied of you hypocrites” (Mark vii. 6). And we found James quoting from Amos as one of the prophets, who had foretold what was then happening. The chief priests, likewise, when asked “where the Christ should be born,” answered: “In Bethlehem of Judea; for thus it is written by the prophet;” and then they quote from *Micah*, who could know of Messiah’s birthplace only as it was made known to him by God. It is clear, then, that the prophets, who told of coming events, many of them in the far-off future, received such knowledge from God, whose will they were also appointed to declare; for, if they executed the former office, surely the performance of the latter was as much, if not more, required for their contemporaries. And the conclusion thus arrived at is expressly asserted by Peter in reference to David, in one of his prophetic psalms of Messiah and His times. No words can be plainer than those which Luke ascribes to him (Acts i. 15—20), when Peter says: “Which the Holy Ghost by the mouth of David spake before.” Here, the Holy Ghost is the speaker, and David is only the instrument as it were. And what Peter says here is like that said in his Second Epistle (i. 21): “Holy men of God spake *as they were* moved by the Holy Ghost.” See also Acts iii. 18, where Peter’s words are: “Those things, which God before had showed by the mouth of all His prophets.” Now, either He so spake, or He did not. If the former supposition be allowed, we have Peter’s evidence to the inspiration of the prophets by God—evidence like that in his Second Epistle—and hence Peter may have so spoken. If the latter supposition be made, Luke’s record is false (though quite in character with Peter); and yet what he represents him as having said must have agreed with Christian belief, and is quite in harmony with other records, as shown above.

## TABLE A. III.

Embraces all those quotations which are introduced by a formula containing the derivative *γραφῆ*, "scripture;" and is divided into two parts: Table A. III. 1, where the formula is general, and Table A. III. 2, where it is special.

### TABLE A. III. 1,

Where the formula is general; *i.e.*, not any particular book or writer is spoken of, but "scripture" is named generally, though a particular part, of course, is quoted.

(1)

Matt. xxi. 42.

42. Λέγει αὐτοῖς ὁ Ἰησοῦς Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς [Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, κ.τ.λ.]

42. ἐν τ. (Z ut vdr̄ add αἰγιαῖς) γραφαῖς  
(et. Or<sup>1</sup>)...6. e Or<sup>2</sup> Epiph Chr Ir om.

Matt. xxi. 42.

42. Jesus saith unto them, Did ye never read in the scriptures, [The stone which the builders rejected, etc.]

The quotation, "The stone," etc., which Jesus here makes from Ps. cxviii. 22, 23, is "read in the scriptures," He says. The book, then, from which it is taken, was called αἱ γραφαί, "the writings." But His question tells more than that. He does not ask: Have ye never *heard it read* in the scriptures? And we know that the scriptures were read, so that those now hearing Him might have heard them read. The injunction on that point is given in Deut. xxxi. 9—13; and that it was attended to is recorded in several places, as Josh. viii. 34, 35; Neb. viii. 1—3; Acts xv. 21; especially Acts xiii. 15, 27; where "the reading of the law and the prophets" as a thing done "every sabbath day" is mentioned. But His question is: "Have ye never *read* in the scriptures?" Those, then, to whom He put the question, *had* "the scriptures," and *read* them. The words imply as much. Now, who were thus questioned? Verse 23 says: "And when He was come into the



temple, the chief priests and the elders of the people came unto Him ;” and verse 45 says : “ And when the chief priests and Pharisees had heard His parables, they perceived that He spake of them.” It was, then, “ the chief priests and elders of the people” who *had* “ the scriptures,” and *read* them.

## (2)

Mark xii. 10.

10. οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε  
[Λίθον ὃν ἀπεδοκίμασαν, κ.τ.λ.]

Mark xii. 10.

10. And have ye not read this scripture,  
[The stone which the builders, etc.]

This is similar to the preceding, and refers to the same occasion.

## (3)

Mark xv. 28.

28. καὶ ἐπληρώθη ἡ γραφὴ ἣ λέγουσα  
[Καὶ μετὰ ἀνόμων ἐλογίσθη.]

28. στ (Ln) καὶ ἐπληρώθη ἡ γραφὴ (H  
φωνή) ἣ λέγουσα (cop om V al add  
το) Καὶ (al pauc om) μετὰ ἀνόμων ἐλο-  
γίσθη c. EFGHKLMPSUVFA al pl  
it<sup>pler</sup> vg cop syr<sup>utr</sup> go aeth al ... om  
(Gb<sup>00</sup>) c. ABC (et\* et\*\*\* ) DX al<sup>46</sup> fere  
(in his evgl fere<sup>20</sup>) k sah sl<sup>2</sup>.

Mark xv. 28.

28. And the scripture was fulfilled,  
which saith, [And he was numbered  
with the transgressors.]

In Tischendorf's text this verse is left out, but it is given in Lachmann's. (See the MS. authorities above.) Schulz remarks, “ Ex Mei genere non est ; formulam citandi ex Jo., locum e Le cepisse videtur glossae auctor.” The quotation is taken from Isa. liii. 12, which is found quoted in Luke xxii. 37, where our Lord says : λέγω γὰρ ὑμῖν ὅτι ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, “ For I say unto you, that this that is written must yet be accomplished in me.” The τοῦτο τὸ γεγραμμένον of Luke is the ἡ γραφὴ ἣ λέγουσα of Mark, who says, ἐπληρώθη “ it was fulfilled,” our Lord having said, δεῖ τελεσθῆναι ἔτι ἐν ἐμοί, “ ought to be yet fulfilled in me.” This quoted passage, then, is a prophecy, and foretold circumstances which accompanied our Lord's death. Part of “ the scriptures,” then, is prophetic.

## (4)

John vii. 38.

38. ὁ πιστεύων εἰς ἐμέ καθὼς εἶπεν ἡ  
γραφὴ, [ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ  
ρεύσουσιν ὕδατος ζῶντος.]

John vii. 38.

38. He that believeth on me, as the  
scripture hath said, [out of his belly  
shall flow rivers of living water.]

It is Jesus who is speaking ; and at the first reading of the

words, it would seem that "the scripture hath said, Out of his belly shall flow," etc., as if the latter clause were a quotation. But Chrysostom long ago asked: ποῦ εἶπεν ἡ γραφή ὅτι Ποταμοὶ; κ.τ.λ., "Where said scripture that 'rivers?'" etc., and answered: οὐδαμοῦ, "Nowhere." Hence, it has been concluded that, as it is not a *direct* quotation, it gives the substance of several places of the Old Testament. And most commentators are of opinion that the original should be sought for in such passages as Isa. xlv. 3; lv. 1; lviii. 11; since these texts contain expressions similar to that here, though partly unlike; and that the words, "as said the scripture," do not restrict one to some particular passage as cited, but leave one at liberty to suppose that the general tenor of several passages is given.

John explains in the next verse ("But this spake He of the Spirit, which they that believe on Him should receive,") what Jesus meant by the words, "Out of his belly," etc.; *i.e.*, John says that Jesus' words are the same as "He that believeth on me shall receive of the Spirit," which is signified by the saying, "Out of his belly shall flow rivers of living water." Some think that, as the words do not occur in the Old Testament, it may be a quotation from an apocryphal book; but the formula καθὼς εἶπεν ἡ γραφή, "as said the scripture," excludes such a conjecture, since "no New Testament writer applies ἡ γραφή to what we call uncanonical books, or books not admitted by the Jewish Church to be the Word of God. Others, again, do not think it needful to consider it a quotation at all, but regard it as Jesus' words, containing a promise to the faithful, and connect καθὼς εἶπεν ἡ γραφή with the preceding words, reading "He that believeth on me, according as the scripture hath said," *i.e.*, according to the representation given of me in scripture; whose faith is in me, as the scripture sets me forth; who has drawn from scripture his notions of the Messiah, and finding them embodied in me, believes in me; such a one shall receive of the Spirit, or, "out of his belly shall flow rivers of living water." But the former view given above seems preferable to this one. For Jesus had said, (ver. 37) "If any man thirst, let him come unto me, and drink;" and in John iv. 14, Jesus is set forth saying, "Whosoever drinketh of the water that I shall give him

shall never thirst;" and in ch. vi. 35, "He that believeth on me shall never thirst;" from which it appears that "he that believeth on me" is "whosoever drinketh of the water that I shall give him." But we have seen that John interprets our Lord's words as meaning, (ver. 39) "They that believe on Him shall receive of the Spirit," symbolized by the water to be given by Jesus. And thus Jesus could say, (ver. 38) "He that believeth on me (shall never thirst, but contrariwise) out of his belly shall flow rivers of living water, as the scripture hath said," meaning the general sense of many passages of scripture, and not one particular place, an interpretation which the phrase will bear, as is shown by the following passage to be considered next.

## (5)

John vii. 42.

41. ... οὐ δὲ λέγουσιν Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται; (42) οὐχὶ ἡ γραφὴ εἶπεν ὅτι [ἐκ τοῦ σπέρματος Δαυεὶδ καὶ ἀπὸ Βηθλεὲμ τῆς κώμης, ὅπου ἦν Δαυεὶδ, ἔρχεται ὁ Χριστός;]

42. οὐχι (Γούχῃ) c. DEGHKMSUXTΔΔ ut vdtr omn Cyr ... Ln 49. ουχ c. B\*\* (\*ουκ) LT Or | εἶπεν...D al pauc λεγει, item *dicit* it vg al.

John vii. 42.

41. ... But some said, Shall Christ come out of Galilee? (42) Hath not the scripture said, [That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?]

"Hath not the scripture said?" is the question put by some of the audience, and requiring an affirmative answer. But *where* hath it so said? Not in any single passage. Yet by comparing several places, such as 2 Sam. vii. 11—13, 16; Isa. xi. 1; Jer. xxiii. 5; Mic. v. 2; 1 Sam. xvi. 1—13; their statement may be gathered from scripture. Scripture, then, does say, that "the Christ cometh," that "He cometh of the seed of David," that "He cometh out of Bethlehem," that the Bethlehem was "the village where David was." The passages of the Old Testament writings, where these facts are recorded, are thus seen to be looked upon by the part of the audience who put the question, as scripture. It is seen also that the question, οὐχὶ ἡ γραφὴ εἶπεν; "Hath not the scripture said?" does not restrict one to one passage for answer, but gets the answer drawn from several places. And as that is the case here, it may be the same in other places where the same phrase occurs. And certainly the scripture is quoted, though not in very word, yet in substance, when such a phrase precedes.

## (6)

John xiii. 18.

18. οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα  
οὓς ἐξελέξαμην· ἀλλ' ἵνα ἡ γραφὴ πλη-  
ρωθῇ [Ὁ τρώγων μετ' ἐμοῦ, κ.τ.λ.]  
18. εγω ... AK al<sup>30</sup> fere c 1 q cop (οἶδα  
γαρ εγω) syr arm al Cyr add γαρ, hinc  
Ln [γ.] | οὓς c. ADEFGHKSUΔΔ al  
pler Eus Thdrt...BCLM 33. 157. Cyr  
τινας (Ln) | η γρ. πληρωθη ... D it  
mu vg go πληρ. η γρ.

John xiii. 18.

18. I speak not of you all: I know  
whom I have chosen: but that the  
scripture may be fulfilled, [He that  
eateth, etc.]

It was during the conversation of our Lord with His apostles at the supper that He spake these words, "I speak not of you all: I know whom I have chosen: but in order that the scripture may be fulfilled, He that eateth, etc. From now I speak to you before it happen, in order that ye may believe, when it has happened, that I am He." "The scripture" which Jesus quotes is Ps. xli. 10; and He calls it *prophetic*, as He speaks of its being to be fulfilled. He Himself also utters a prophecy, and professes to do so, as read in verse 19; and it is given in verse 21 . . . 'Ιησοῦς . . . εἶπεν Ἀμὴν, ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με, "... Jesus . . . said, Verily, verily, I say unto you, that one of you shall betray me." That is it of which "the scripture" spake in Ps. xli. 10; it foretold our Lord's betrayer. Compare Peter's words, as recorded in Acts i. 16.

## (7)

John xix. 24.

24. εἶπαν οὖν πρὸς ἀλλήλους Μὴ σχίσω-  
μεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ,  
τίνος ἔσται. ἵνα ἡ γραφὴ πληρωθῇ ἣ  
λέγουσα [Διμερίσαντο τὰ ἱμάτιά μου,  
κ.τ.λ.]  
24. ειπαν c. LX al? ... στ Ln ειπον c. rell  
ut vdtr | ουν ... D\*<sup>\*</sup> cop<sup>w1</sup> syr<sup>p</sup> m<sup>g</sup> δε  
(syraethal et dixerunt) | εσται...D\*<sup>\*</sup>  
εστω, item it vg Cyp al: cuius sit | η  
λεγουσα ... B 249. a b c e ff<sup>2</sup> (non f g  
l vg) sah pers<sup>p</sup> om: ita Ln.

John xix. 24.

24. They said therefore among them-  
selves, Let us not rend it, but cast  
lots for it, whose it shall be: that  
the scripture might be fulfilled, which  
saith, [They parted my raiment, etc.]

John is narrating what at the crucifixion the soldiers did with Jesus' garments. There were four soldiers, and they made His garments into four lots, so that each soldier had one lot; but His *seamless* coat, what was to be done with it? Which was to have it? (ver. 23). "They said therefore among themselves,

Let us not rend it, but cast lots for it, whose it shall be" (ver. 24). And so they did. Now, John tells us that in so doing "the scripture" was fulfilled, "the scripture which says, They parted my raiment," etc. This scripture is Ps. xxii. 19; therefore Ps. xxii. 19 spake beforehand of what the soldiers are here recorded to have done; therefore it is *prophetic*; therefore it was given by inspiration of God. And if this verse is to be so regarded, what is to be thought of the rest of the psalm? Is it not *prophetic* likewise? The second verse, first part, "My God, my God, why hast Thou forsaken me?" our Saviour utters from the cross (Matt. xxvii. 46; Mark xv. 34). The twenty-second verse, "I will declare Thy name unto my brethren; in the midst of the congregation will I praise Thee;" Paul, in his Epistle to Hebrews (ii. 12), regards as spoken by Jesus: for he writes, (ver. 11) "He is not ashamed to call them brethren, (ver. 12) saying, I will declare," etc. Verses 7 and 8 are evidently referred to in what is recorded in Matt. xxvii. 39—43; "wagging their heads" (ver. 39). "He trusted in God; let Him deliver Him now, if He will have Him" (ver. 43); or Mark xv. 29—32, Luke xxiii. 35. And Matthew, in ch. xxvii. 35, tells that verse 19, which John quotes, as here considered, "was spoken by the prophet." No wonder, then, that this psalm is counted *Messianic*. Few, if any, parts of the Old Testament are more frequently applied to Jesus, and the key-note is struck in the first verse.

## (8)

John xix. 36.

33. ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες ... οὐ κατέαξαν αὐτοῦ τὰ σκέλη ... (36) ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ [Ὁσ- τοῦν οὐ συντριβήσεται αὐτοῦ.]  
36. γὰρ ... K al<sup>10</sup> δε.

John xix. 36.

33. But when they came to Jesus... they brake not his legs... (36) For these things were done, that the scripture should be fulfilled, [A bone of him shall not be broken.]

"The scripture" John speaks of, is of course in the Old Testament writings; yet his exact words are not found anywhere there. One of three passages he may mean, either Exodus xii. 46, "And a bone ye shall not break in it;" or Numb. ix. 12, "And a bone they shall not break in it;" or Ps. xxxiv. 21, "He keepeth all his bones; not one of them is broken." If either of the two first be meant, then "the scripture" speaks primarily

of the paschal lamb, and typico-prophetically of Jesus; if the last, John tells us it is prophetic of what happened. Which-ever it be, it was fulfilled, and therefore it was prophetic of that which fulfilled it. This not breaking of Jesus' legs, when it was customary to do so to the crucified, foreseen by God, and by Him only, could be made known beforehand, either by word or by sign, by Him alone. If, then, the paschal lamb was a type of Christ, it was *divinely* so appointed; and if Jesus was the antitype, incidents in His life would have to occur to correspond with what the type foreshadowed. And so says John here, that they did take place.

## (9)

John xix. 37.

34. ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ  
τὴν πλευρὰν ἐνυξεν, καὶ ἐξῆλθεν εὐθὺς  
αἷμα καὶ ὕδωρ. ... (37) καὶ πάλιν ἑτέρα  
γραφὴ λέγει [Ὁψονται εἰς ὃν ἐξεκέν-  
τησαν.]

34. ἐνυξεν (al aliq ἐνοιξ.)...al aliq ηνοιξεν  
(vel ηνυξ.), item aperuit f g vg syr<sup>p</sup> al.

John xix. 37.

34. But one of the soldiers with a spear  
pierced his side, and forthwith came  
thereout blood and water...(37) And  
again another scripture saith, [They  
shall look on him whom they pierced.]

After having told what was *not* done, John tells what was done. Jesus' side was opened. And having stated that these things happened, to fulfil the scripture, which we have just seen in the case of the former, he proceeds to show it in the case of the latter. He writes, "And again another scripture saith, They shall look on Him whom they pierced." It is the last words, "Him whom they pierced," that intimate what would be done, that foretold what was done, and which, of course, John had in view when he wrote that what the "other scripture says" was fulfilled. This "other scripture" is Zech. xii. 10, "And they shall look upon me whom they have pierced." "Upon me whom," אֶת אֲשֶׁר, does not differ from John's εἰς ὃν, "unto whom," which can be equally "unto (me) whom," or "unto (him) whom," according as one pleases. Zechariah's words, from the form, are evidently *prophetic*: "They shall look;" but, the looking being future, is the piercing also future, when it says, "me whom they pierced"? John clearly regards it as future to Zechariah's day, when he declares that Zechariah's words were fulfilled in the act done to Jesus, when His



side was pierced, and therefore in his view Zechariah's words were *prophetic* thereof. But who speaks Zechariah's words? Who says, "Unto me whom they pierced"? Looking back, ver. 4 reads, "In that day, saith the LORD," etc.; ver. 1, "The burden of the word of the LORD for Israel, saith the LORD." It is Jehovah, then, who says it; and it is "for Israel." The whole is now manifest. Christ, the LORD, foretells through Zechariah what the Jews would do to Him, *i.e.*, "pierce Him;" *after* which another thing was to be done by them, *viz.*, "they shall look unto Him;" which was also foretold. But the point of time of the telling is cast into the future to Zechariah's days, even into the future to the piercing, as if it had already happened, and the future event to that is made *prominent*, the announcement of *the good*,—of the blessing *for them*,—notwithstanding *their evil* in act.

## (10)

Rom. iv. 3.

2. εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, ἀλλ' οὐ πρὸς θεόν. (3) τί γὰρ ἡ γραφὴ λέγει; [Ἐπίστευσεν δὲ Ἀβραὰμ, κ.τ.λ.]

3. η ... F om.

Rom. iv. 3.

2. For if Abraham were justified by works, he hath *whereof* to glory; but not before God. —(3) For what saith the scripture? [Abraham believed God, etc.]

Paul had been showing that all, Jews and Gentiles, are sinners (ch. iii. 9—19); that consequently there can be no justification by the deeds of law (ver. 20); that there is, however, justification by faith (ver. 28); that "the righteousness of God by faith of Jesus Christ is unto all and upon all them that believe" (ver. 22; 21—26); that this declaration is retrospective and prospective; regards the sins before the Advent, as well as those after it (ver. 25, 26); and that boasting is excluded by the law of faith (ver. 27). He now adduces Abraham's example in proof, τί οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὐρηκέναι κατὰ σάρκα; (ch. iv. 1) "What shall we say, then, that Abraham, our father, as pertaining to the flesh hath found?" The κατὰ σάρκα, "as pertaining to the flesh," modifies εὐρηκέναι, "hath found," and not τὸν πατέρα ἡμῶν, "our father;" so that the question is, "hath found as to (or according to) the flesh?" Shall we say that he was justified by works? No. "For," says Paul, in ver. 2, "if Abraham were justified by works, he



hath a boast; but not to God." This last expression is elliptical, and may be supplied in two ways; the one, "but (he hath) not (a boast) to God," (and therefore he was not justified by works, a conclusion which agrees with scripture); ver. 3, "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." The other way, "but (he was) not (justified by works) to God" (see iii. 20); ver. 3, "For what saith the scripture? Abraham believed God," etc. Thus Abraham had the righteousness of faith, not justification by the deeds of law. And "the scripture" which Paul adduces to show it is Gen. xv. 6, which he would not bring forward unless it were thought to determine the point, and settle it beyond dispute.

The narrative about Abraham being given in Genesis (ch. xi. 26—xxv. 10), this passage might properly enough have been placed in the next table (A. III. 2), as it might be supposed that Paul would quote from that part of the Scriptures which speaks specially of Abraham, *i.e.*, from Genesis.

## (11)

Rom. x. 11.

9. ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ· (10) καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν. (11) λέγει γὰρ ἡ γραφή [Ἠὲς ὁ πιστεύων ἐπ' αὐτῷ οὐ κατασχυνθήσεται.]  
11. πας (h. l. nemo om) ... al pauc præm  
oti.

Rom. x. 11.

9. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. (10) For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. (11) For the scripture saith, [Whosoever believeth on him shall not be ashamed.]

This "scripture" is Isa. xxviii. 16, which is quoted also at the end of chap. ix. It is there introduced by, "as it is written," which is the same in meaning as "the scripture says" here. See the former volume \* for the variation from the original, and how to explain it.

## (12)

1 Tim. v. 18, f.p.

17. οἱ καλῶς προσετώτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ. (18) λέγει γὰρ ἡ γραφή [Βοῦν ἀλοῶντα οὐ φιμώσεις] καὶ [Ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.]

1 Tim. v. 18, f.p.

17. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. (18) For the scripture saith, [Thou shalt not muzzle the ox that treadeth out the corn, etc.]

\* "The Old Testament in the New," pp. 247, 248.

"The scripture" which Paul here adduces, viz., Deut. xxv. 4, he uses as an argument for what he had just laid down, a weighty argument too—"For the scripture says," as if that were quite enough. He had, as we found already in 1 Cor. ix. 9 (see Table A. II. 2, page 68), used it for a similar purpose.

The other part of this ver. 18, viz., *καὶ ὁ ἔργατης τοῦ μισθοῦ αὐτοῦ*, "and, The labourer is worthy of his reward," is evidently given as also what "the scripture says." The *καὶ* links it on to the preceding, so that the verse is, "For the scripture says *this* AND *this*." Whence, then, has this quotation been taken? or, where does the scripture say so? In the former volume\* I have answered: "In no part of the Old Testament are these very words found, and hence follows the inference that it cannot be a verbal quotation. But because exactly the same words are not met with, it by no means follows that it is no quotation at all, inasmuch as these very words may convey the same idea as is expressed in the original by different language, and the writer may give the sense, though not the letter.

"Now, in Lev. xix. 13, and Deut. xxv. 14, 15, it is commanded that the wages of any poor and needy hireling are not to remain overnight unpaid, but that, ere the sun is set, and as soon as his day's work is done, they are to be given him, for which the assigned reasons are his condition, and his earnestly desiring them. But the command is based upon a more general principle still. If one does not deserve a thing, he should not get it, even though he earnestly ask it, and much less should it be voluntarily given him. But when one receives something, whether asked or unasked, we cannot but infer that he is regarded as deserving it, and more especially when Jehovah commands it to be done. We thus, then, reach the general principle stated in our passage, 'Worthy is the workman of his hire,' of which the command in Leviticus and Deuteronomy is a principal particular.

"Hence it is seen that, although the same words are not found, yet the idea is contained in substance in the Old Testament, and that is enough for our purpose."

Two other answers are given there, the former of which I

\* "The Old Testament in the New," pp. 39, 40.

would present thus. Paul in this passage writes: λέγει γὰρ ἡ γραφή Βοῦν ἀλοῶντα οὐ φιμώσεις, καὶ "Ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. "The scripture," then, "says" these two things. The former is found in Deut. xxv. 4, which must be "the scripture" that Paul quotes. The latter is not found in these words in any part of the Old Testament, though it has been seen there in sense. But it is found in the New Testament; in Luke x. 7, ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ, the same words as here; and in Matt. x. 10, ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ, where τῆς τροφῆς, "food," instead of τοῦ μισθοῦ, "pay," occurs. And in these two passages the expression is not given as a quotation, but is used as a reason, which would be granted at once, for certain conduct to be pursued. It occurs in the accounts of the mission of the twelve apostles and of the seventy disciples, and was uttered by our Lord Himself. Why should not Paul, when he prefixes to this expression, "The scripture saith," be regarded as quoting scripture? And, since the expression is met with in Luke (and Matthew), why should he not be regarded as taking it from that writing? And will not Luke (and Matthew) in this way be reckoned scripture equally with Deuteronomy? Paul would thus be quoting a New Testament writing as "scripture," and putting it on the same level with the Old. The taking of the quotation from this source, of course, would depend on its being written *before* Paul's First Epistle to Timothy. And contrariwise, if it be granted that Paul thus quoted, it would follow that the source was written first. On these questions, then, depends this matter.

## (13)

James ii. 8.

8. εἰ μέντοι νόμον τελεῖτε βασιλικὸν κατὰ τὴν γραφὴν [Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν,] καλῶς ποιεῖτε.

8. τὴν γραφὴν (et. ff syr<sup>p</sup> al) ... 27. 29.  
vg cop Bed τὰς γραφὰς.

James ii. 8.

8. If ye fulfil the royal law according to the scripture, [Thou shalt love thy neighbour as thyself,] ye do well.

"Thou shalt love thy neighbour as thyself," is here called by James "a royal law." He says to those addressed: "If, however, ye end (or finish, *i.e.*, fulfil) a royal law, ye do well." And to let them know what he means by "a royal law," he inserts after it, "according to the scripture, Thou shalt love thy neigh-

bour as thyself." "The scripture," then, which he speaks of here is: "Thou shalt love thy neighbour as thyself," found in Lev. xix. 18; and it is of *that only* he speaks. He does not refer to the whole body of the Scriptures—to the Old Testament writings—and from them make the quotation. The quotation itself is "the scripture." But there may be other scripture beside it.

## (14)

James ii. 23.

21. Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνερέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ ὕψιστον ἅλθρον; (22) βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη, (23) καὶ ἐπληρώθη ἡ γραφὴ ἣ λέγουσα [Ἐπίστευσεν δὲ Ἀβραὰμ, κ.τ.λ.]

22. Edd pl (et, wtst Gb Sz Ln) ἐτελειώθη;

James ii. 23.

21. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? (22) \*Seest thou how faith wrought with his works, and by works was faith made perfect? (23) And the scripture was fulfilled which saith, [Abraham believed God, etc.]

\* ¶ Or, *Thou seest.*

"The scripture which says, Abraham believed God," etc., is Gen. xv. 6. That is it which James quotes. And we have seen, in Rom. iv. 3, Table A. III. 1 above, that Paul also quotes it. At first sight it would seem that each quotes it for a different, for an opposite purpose. Paul does so, in support of the doctrine "that a man is justified by faith without the deeds of the law" (Rom. iii. 28); and James does so, to let it be seen "how that by works a man is justified, and not by faith only" (James ii. 24). "The scripture says, Abraham believed God," (*i.e.*, put faith or trust in God; possessed faith, and trusted that God would do what He had said, would fulfil His promises,) "and it was counted unto him for righteousness," *i.e.*, says Paul, "he was justified by faith, without the deeds of the law." Abraham did no legal deed in order that, and whereby, he might be justified. He had faith, and by it was justified—was justified in the sight of God. That is clearly Paul's teaching, as gathered from Rom. iii. 20, 28; iv. 1—3. Let us see next what James teaches. In ch. ii. 14, he writes: "What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" (ver. 17) "Even so faith, if it hath not works, is dead, being alone." He here shows that faith must be followed by works; that he who possesses a living faith will manifest it by works. (ver. 18) "I

will show thee my faith by my works." He afterwards puts the question: (ver. 20) "But wilt thou know, O vain man, that faith without works is dead?" which leads him to bring forward the instance of Abraham to the contrary, and show how Abraham believed, and evidenced it by doing: (ver. 21) "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" *i.e.*, Abraham believed God's promise, that through Isaac he should have a numerous posterity. Yet he hesitated not to offer him up, when called upon by God to do so. He equally, then, trusted in God's word, and this deed proved his faith. And so James adds: (ver. 22) "Thou seest how faith wrought with his works, and by works was faith made perfect." That is what James has been wishing to set forth—"that faith is made perfect by works;" that faith, to be faith, a real living faith, not a dead nominal faith, must show itself in works; will end, or be finished, *i.e.*, perfected, in works; and thus faith and works will work together, as he said: "Faith wrought with his works." There must, however, be the faith first; but then the works must follow. And as he had showed that in Abraham's case the works had followed, he could subjoin: (ver. 23) "And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness." This is recorded in Gen. xv. 6, and the account of the offering of Isaac is given in Gen. xxii. 1—19, and hence James says: "The scripture was fulfilled;" *i.e.*, it was evidenced that "Abraham believed God," by his offering up Isaac. One may be said to fulfil the scripture when he does what the scripture tells, so that fulfilling the scripture is not to be restricted to the prophecies and their accomplishment; and thus Abraham fulfilled the scripture which is recorded in Gen. xv. 6, by doing as recorded in Gen. xxii. 1—19. James now draws the conclusion, (ver. 24) "Ye see, then, how that by works a man is justified, and not by faith only." He means that a man is not justified by faith which remains alone, and is consequently dead (ver. 17); but that a man is justified by faith which hath works, and is alive, which works are the evidences of the living faith. It would seem, then, that it is of justification in the sight of men that James treats; or how a man justifies his faith, so to

speaking; makes his faith be seen to be the right faith by carrying it out in works. And thus, after all, it is manifest that there is no difference between Paul and James's teaching. The one does not contradict the other. It was not needful to enter into the above discussion, as the introductory formula was only *καὶ ἐπληρώθη ἡ γραφή ἣ λέγουσα*, "The scripture was fulfilled which saith," which required only "the scripture" to be pointed out, viz., Gen. xv. 6; yet as, in considering Paul's quotation of it in Rom. iv. 3, his doctrine in connection with it was set forth, it seemed suitable to set forth James's, and also to attempt to show that the teachings of the two are in harmony.

As was said under Rom. iv. 3, this passage also might have been placed in the next table.

## (15)

James iv. 5.

5. ἡ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει;  
[πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κα-  
τῳκῆσεν ἐν ἡμῖν.]

5. κενῶς ... ff om | στ (consentientibus  
et. Ln 49.) λέγει. Πρὸς—ἡμῖν; Gb Sz  
λέγει; πρὸς sed etiam ἐν ἡμῖν; ... A al  
Oec (in comm. ἡ πρ. φθ.) πρ. φθον. c.  
λέγει conjg (non item G etc); hinc  
104. perg ὅτι ἐπιποθ., 40. ἐπιποθ. δε.

James iv. 5.

5. Do ye think that the scripture saith  
in vain, [The spirit that dwelleth in  
us lusteth \*to envy ?]

\* ¶ Or, *enviously*.

As I have given a full discussion of this passage in the former volume,\* it will suffice here to give only an outline thereof. I have said that "the view to be taken of the second clause will depend on the view taken of the first clause. The verse may be variously pointed, and so a variety of meanings may be got of it. If the first clause ends with *λέγει*, and is interrogative, as Gb Sz Tisch point, reading thus: *ἡ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει*; "Do ye think that the scripture speaketh in vain?" the second clause need not be considered as a quotation, and may be read either interrogatively also, as Gb Sz do, or otherwise, as Tisch does, thus: *πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατῳκῆσεν ἐν ἡμῖν*; 'Does the spirit which dwelleth in us lust to envy?' (Gb Sz) or 'The spirit which dwelleth in us lusteth to envy' (Tisch). But the first clause may be continued to *φθόνον*, and regarded

\* "The Old Testament in the New," pp. 123—126.



as interrogative, as A al Oec have it, reading thus: ἡ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει πρὸς φθόνον; ‘Do ye think that the scripture speaks in vain against envy?’ and then the second clause reads affirmatively: ἐπιποθεῖ τὸ πνεῦμα ὃ κατέκρησεν ἐν ἡμῖν, ‘The spirit which dwelleth in us lusteth;’ and so the various readings—104, ὅτι ἐπιποθεῖ, and 40, ἐπιποθεῖ δέ. The verse, however, has been commonly pointed, as στ Ln 49, have it, thus: ἡ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατέκρησεν ἐν ἡμῖν; ‘Do ye think that the scripture says in vain, The spirit which dwelleth in us lusteth to envy?’ where the latter clause is regarded as a quotation.”

Taking this view of the first clause, that “the scripture says” is meant to be followed by a quotation, the question arises, Whence has the citation been made? And though “various passages of the Old Testament have been referred to,” yet “all” are seen to “have little or no similarity to it.” “Wetstein supposes that the allusion is to the apocryphal book of Wisdom.” “But the introductory formula, ἡ γραφή λέγει, ‘the scripture says,’ is *against* such a reference, and against the view of Semler and others that James quotes some apocryphal book.” “Restricting the words, ἡ γραφή λέγει, to mean ‘the scripture says,’ it may be allowed to inquire whether the formula is limited to the citation of one passage only, or may be extended to include several, that is, may introduce a passage containing the sense of several passages of the Old Testament, without quoting any one in particular.” After showing that “there are many passages” in the New Testament where “this formula introduces a *single* passage from the Old,” I state that “it must be admitted that this is not the use of the formula here, inasmuch as there is no passage in the Old Testament which contains the statement πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατέκρησεν ἐν ἡμῖν, “The spirit which dwelleth in us lusteth to envy.” “Is the formula, then,” I ask, “ever used to introduce the substance of several passages? and should it be so regarded here?” And in answer I refer to John vii. 38, where καθὼς εἶπεν ἡ γραφή, “as the scripture hath said,” occurs, and which is similar to our present passage in this respect that it “is not found anywhere in the Old Testament,



though the thought it conveys is expressed in several" places. "And why may not our present passage be similarly regarded? Indeed, some think that it contains a general reference to the doctrine of scripture, and that it is not a direct quotation." And "the introductory formula would be no obstacle to such a view." "Others think that it is a paraphrastic application of the tenth commandment." And this is Dr. Davidson's explanation. But there is an objection to this view, founded on the meaning given to τὸ πνεῦμα, viz., "the seat of evil lusts and propensities in man," which is properly expressed by ψυχή, or καρδιά, which objection, if "reckoned valid, then, τὸ πνεῦμα ὃ κατέκρησεν ἐν ἡμῖν, "The Spirit which dwelleth in us," will be taken to mean the Divine Spirit: and the clause will be understood interrogatively: "Does the Spirit lust to envy?" requiring a negative answer: "By no means." And hence is got the meaning given to ἐπιποθεῖν πρὸς, viz., "to be contrary to and to resist," when this clause is read affirmatively: "The Spirit, etc., is contrary to envy." Preferring the former view, there follows as the counterpart the clause, μείζονα δὲ δίδωσι χάριν, "On the other hand, He giveth more grace;" and then comes the quotation to confirm this in the next verse. The first clause being interrogative, and ending with λέγει, the second clause may be regarded as a quotation, and explained as shown above, but it seems preferable not to so view it, but to look upon it as what James himself writes, in which use it may be read (with Tisch) affirmatively, and rendered: "The spirit which dwelleth in us lusteth to envy (or is contrary to envy), but He giveth more grace," which different meaning of the verb depends on the meaning given to τὸ πνεῦμα, "the seat of evil lusts and propensities in man," for the former, "the Divine Spirit" for the latter; or it may be read (with Griesb. Schulz) interrogatively, and rendered, "Does the Spirit which dwelleth in us lust to envy?" requiring the answer: By no means. "On the other hand, He giveth more grace. Wherefore it (the scripture) saith, God arrays Himself against the proud, but giveth grace to the humble," the latter meaning being here given to τὸ πνεῦμα, viz., "the Divine Spirit," whereby the whole seems to be in harmony. And this view I prefer.

(16)

1 Pet. ii. 6.  
6. διδοτι περιέχει ἐν γραφῇ [Ἰδοὺ τὸ θῆμα ἐν Σιών λίθον, κ.τ.λ.]  
6. διοτι c. ABCGK h al fere<sup>70</sup> vg cop syr<sup>utr</sup> al Thph Aug Bed ... στ (= Gb Sz) διο και c. min ut vdtr pauc (nulla versio) Oec ... al<sup>2</sup> διο | ἐν γραφ. c. A B 38. 73. ... στ ἐν τη γρ. c. GK al pl Thph Oec ... Ln η γραφή c. C al fere<sup>15</sup> vg pp<sup>lat</sup>.

1 Pet. ii. 6.  
6. Wherefore also it is contained in the scripture, [Behold, I lay in Sion, etc.]

“In the scripture,” this passage is found at Isa. xxviii. 16. Peter thus tells us that Isaiah formed part of scripture. Whatever authority, then, attached to scripture, and of whatever origin it was, these had Isaiah. This passage, along with ch. i. 16, it may be remarked, are the only places in Peter’s epistles where the Old Testament writings are *directly* appealed to. The other was considered at the end of Table A. II. 1. But there are many places where Old Testament language occurs, as will be shown elsewhere.

GENERAL SUMMARY.

This examination shows that all the seven writers of the New Testament who quote from the Old, use the formula in which *γραφῇ* occurs with a general reference, excepting Luke, who, however, in Acts viii. 32, uses it specially, so that they *all* have the formula with *ἡ γραφή*, “the Scripture.” The following table gives the *writing* with the number of *times* this general formula is employed :—

New Test. writing.	This formula occurs.	New Test. writing.	This formula occurs.
In Matthew’s Gospel .	Once	In Paul’s Ep. to Rom.	2 times
In Mark’s           ” .	2 times	”           1 Ep. to Tim.	Once
In John’s           ” .	6 times	In James’ Epistle .	3 times
		In Peter’s 1 Epistle .	Once
			—
			16 times

The *seven* New Testament *writings* of the *six* writers contain it sixteen times.

In the three historical books in which it is found, the speaker must be kept in mind; and the following table lays down each instance respectively :—

New Test. writing.	No. of instances.	By whom used.
In Matthew's Gospel .	1	1 by Jesus
In Mark's                "	2	1 by Jesus, 1 by Mark
In John's                "	6	2 by Jesus, 3 by John, 1 by the people

And thus, of the sixteen instances in all, four are by Jesus, three by John, three by Paul, three by James, one by Peter, one by Mark, and one by Jews; and thus the instances of this usage are by our Lord, four of His apostles, one evangelist, and Jews.

Again, a distinction may be drawn between the *forms* in which this formula is expressed, and the following table shows them, with the places *where* they occur, and the persons *by whom* they are used:—

ἡ γραφή λέγει,	ἡ γραφή εἶπεν,	ἡ γραφή ἢ λέγουσα,
"The scripture says," occurs in	"The scripture said," occurs in	"The scripture which says," occurs in
John xix. 37, used by John	John vii. 38, used by Jesus	Mark xv. 28, used by Mark
Romans iv. 3        "        Paul	"        42        "        Jews	John xix. 24        "        John
"        x. 11        "        "		James ii. 23        "        James
1 Tim. v. 18, f.p.   "        "		Or, elliptically ἡ γραφή only,
James iv. 5;        "        James		"the scripture," occurs in
But sometimes ἡ γραφή is put <i>objectively</i> , either in the singular or plural.		John xiii. 18, used by Jesus
Mark xii. 10, used by Jesus	Matt. xxi. 42, used by Jesus	"        xix. 36        "        John
James ii. 8        "        James		
1 Pet. ii. 6        "        Peter		

The form, "the scripture says," or "which says," or "said," is used by our Lord, by John, James, Paul, Mark, and the Jews; and we shall see presently *what* is the scripture that says, *i.e.* what writings of the Old Testament are spoken of under this name. But mark now that a certain personality is given to "the scripture" by this form. It is presented as *speaking*, and not only so, but with *decision*, as is evident from the appeal being made to it. And though this representation may be called metaphorical, still at the back of the metaphor there must be the truth that the "word of scripture" is the utterance of One whose right it is to speak and be heard, who must be heard when He speaks,—and also who must be believed in what He says, and obeyed in what He enjoins.

Next, of the Old Testament writings quoted from in the New, *seven* are found under this present formula, viz., Genesis, Exodus, Leviticus, Deuteronomy, Psalms, Isaiah, and Zechariah, besides the *other* scriptures referred to in John vii. 38, 42, and James iv. 5, which are, 1 Samuel, 2 Samuel, and Jeremiah.

These, then, are the writings of the Old Testament which are spoken of as “scripture.” But it must be borne in mind that “the scripture” is not limited to these ; rather is it only seen from this that they are included in, and form part of, “the scripture.”

Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.
Genesis . . .	2	Deuteronomy . . .	1	Isaiah . . .	3
Exodus . . .	1	Psalms . . .	4	Zechariah . . .	1
Leviticus . . .	1				<hr/> 13

But Gen. xv. 6 is quoted twice, once by Paul in Romans, and once by James ; and Psalm cxviii. 22, 23, is also quoted twice, once in Matthew, and once in Mark ; so that the number of places in the Old Testament is reduced to eleven, besides the *other* places in 1 Samuel, 2 Samuel, Isaiah, and Jeremiah alluded to above, as quoted by our Lord in John vii. 38 ; by the Jews in John vii. 42 ; and by James in his Ep. iv. 5. Of those certainly known to be quoted, the following table will show *whence* and *by whom* :—

Old Test. book.	Places quoted.	By whom made.
Genesis . . .	1	1 Paul in Rom., 1 James in Epistle
Exodus . . .	1	1 John in Gospel
Leviticus . . .	1	1 James in Epistle
Deuteronomy . . .	1	1 Paul in 1 Timothy
Psalms . . .	3	2 Jesus in Matt., Mark, and John ; 1 John in Gospel
Isaiah . . .	3	1 Mark in Gospel, 1 Paul in Rom., 1 Peter in Epistle
Zechariah . . .	1	1 John in Gospel

It thus appears that when Genesis is quoted by Paul and James, Exodus by John, Leviticus by James, Deuteronomy by Paul, Psalms by our Lord and John, Isaiah by Peter, Paul, and Mark, and Zechariah by John, *each* is spoken of as “scripture,” or, “the scripture” is seen to include them all, and of course may include many others besides, only these are the parts thereof from which quotations are adduced. Indeed, one of the passages, viz., Matt. xxi. 42, “Have ye never read in *the scriptures?*” while quoting from the Psalms, shows also that other writings are included besides.

# TABLE A. III. 2,

Where the formula is special; *i.e.*, where a particular book or writer is mentioned, along with the ἡ γραφή, "the scripture."

(1)

Acts viii. 32.

30. προσδραμών δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος Ἡσαΐαν τὸν προφήτην, ... (32) ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν ἦν αὕτη [Ὡς πρόβατον, κ.τ.λ.]

30. ησ. τ. προφ. c. ABC al vg (et. am fudem) sah al mu Chr ... στ τ. πρ. ησ. c. EGH lo<sup>u</sup> al pl cop syr<sup>p</sup> Thph.

Acts viii. 32.

30. And Philip ran thither to *him*, and heard him read the prophet<sup>s</sup> Esaias... (32) The place of the scripture which he read was this, [He was led as a sheep, etc.]

Luke here tells plainly that the Ethiopian eunuch was reading Isaiah the prophet (ver. 27, 28), when Philip, drawing near, heard him so doing, and asked him if he understood what he was reading (ver. 30). "The place of the scripture which he read was this, He was led as a sheep to the slaughter," etc., found in Isa. liii. 7, 8. "The place of *the scripture*" may be here taken as meaning only "the place of *the writing*," without implying that Isaiah is "scripture" or a part of "the scripture," though we have seen already that Isaiah is quoted under the formula in Rom. x. 11, λέγει γὰρ ἡ γραφή, "for the scripture saith;" in Mark xv. 28, ἡ γραφή ἡ λέγουσα, "the scripture which says." But it is enough that he was reading "Isaiah the prophet," in whose writings, viz., at ch. liii. 7, 8, are found the words quoted. The eunuch naturally asks: "Of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus" (ver. 34, 35). Here, then, is the application of Isaiah's words. He spake not of himself, but of another, even of Jesus. He it was whom Isaiah foretold in these words of woe. His was the treatment Isaiah declared in these words of sad fore-

showing. Inspired of God, then, was Isaiah when thus announcing long years beforehand what Israel would do to the Lord's anointed.

## (2)

Rom. ix. 17.

17. λέγει γὰρ ἡ γραφή τῷ Φαραὼ ὅτι [eis  
αὐτὸ τοῦτο ἐξήγγειρά σε, κ.τ.λ.]

Rom. ix. 17.

17. For the scripture saith unto Pharaoh,  
[Even for this same purpose have I  
raised thee up, etc.]

This quotation is taken from Exodus (ix. 16), the book which gives an account of what God did in delivering His people, the Hebrews, from the bondage in Egypt, under Pharaoh the king. In Exod. ix. 16, where the original words occur, they are given as what "the Lord said unto Moses," that he was to say unto Pharaoh, prefacing with "Thus saith the Lord God of the Hebrews" (see ver. 13). It is the Lord, then, who so speaks to Pharaoh through Moses, and whose words were recorded in Exodus. But Paul's words are very express, "The scripture saith unto Pharaoh;" and doubtless he knew the record well, as from it he made a direct quotation, and knew that it was the Lord who spake by Moses these words to Pharaoh. Yet he says, "The scripture saith." The scripture is personified and pictured as speaking. But we are so familiar with such expressions as this and others like it, that we do not consider the personification; or rather, perhaps, behind "the scripture" we see Him who uttered its words,—Him whose voice expressed in human speech is there recorded. And thus, when Paul writes, "The scripture saith," he, knowing that the Lord had spoken, must take "the scripture" as the record of the word of God, and regard what it says as spoken by God. No higher proof of the inspired scripture can be needed than what is furnished by the introductory formula here.

## (3)

Rom. xi. 2.

2. οὐκ ἀπόσωτο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν  
προέγνω. ἢ οὐκ οἶδατε ἐν Ἡλίᾳ τί λέγει  
ἡ γραφή, ὡς ἐντυγχάνει τῷ θεῷ κατὰ  
τοῦ Ἰσραήλ; (3) [Κύριε, τοὺς προφῆτας  
σου, κ.τ.λ.]  
2. στ (= Gb Sz) add in fine λεγων c. L  
al longe pl syr al Thph Oec contra A  
BCDEFG al<sup>b</sup> it vg cop sah syr<sup>p</sup> arin  
al Chr Thdrt Dam.

Rom. xi. 2.

2. God hath not cast away his people  
which he foreknew. Wot ye not  
what the scripture saith \*of Elias?  
how he maketh intercession to God  
against Israel, saying, (3) [Lord, they  
have killed, etc.]

\* Gr. *in Elias*!

I prefer taking *ἐν Ἑλίᾳ* to denote the part of "the scripture" which contains an account of Elias,—where he is brought on the scene of history, and his actions are recorded. This, as every one knows, is 1 Kings xvii.—2 Kings ii. But the whole of this may not have been called "the Elias section," though, from the quotation here being taken from 1 Kings xix. 10 or 14, and that in verse 4 from 1 Kings xix. 18, it may be said that 1 Kings xix. was in it; and that is enough to serve the present purpose. Now, Paul puts the question: "Know ye not what the scripture says in Elias?" (3) "O Lord, they have killed," etc., is the quotation from 1 Kings xix. 10 or 14, telling "what the scripture says." And in considering the phrase *here*, we must understand it to mean what in Paul's writings we have ascertained it to designate. "The scripture says," carries us back to Him who gave these writings, a view confirmed by what is read in verse 4, ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; κατέλιπον ἐμαυτῷ, κ.τ.λ., "But what saith the answer of God unto him? I have reserved to myself," etc., a quotation made from 1 Kings xix. 18, which is prefaced by (in ver. 15) "And the Lord said unto him," *i.e.*, Elijah. The writing, then, contains an account of the incident in Elijah's history, when he made complaint to God against Israel, and when the voice of the Lord answered him that things were not so bad as he pictured to himself, that His people were not so few as he supposed. That is what ὁ χρηματισμός, "the answer of God," said to him.

Taking *ἐν Ἑλίᾳ* to denote the object "to (or concerning) whom the scripture speaks," *i.e.*, "to (or concerning) Elias," the expression will still mark out the particular part of "scripture" where the account of Elias is given. And as before, there will be the same meaning. The τί λέγει ἡ γραφή; "What says the scripture?" whether ἐν Ἑλίᾳ, "in Elias," *i.e.*, the Elias section, or "to Elias," is repeated in its equivalent τί λέγει αὐτῷ ὁ χρηματισμός; "What says to him the answer of God?" where I take ἡ γραφή and ὁ χρηματισμός to denote the same thing, reading as a parenthetical clause (from ὡς ἐντυγχάνει το ψυχὴν μου) "when he maketh complaint to God against Israel, saying," etc. And thus we have "the answer of God," as the synonym of "the scripture," and explanatory thereof.



(4)

Gal. iii. 8.

8. προῖδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως  
δικαιοῖ τὰ ἔθνη ὁ θεός, προενηγγελίστατο  
τῷ Ἀβραάμ ὅτι [ἐνευλογηθήσονται ἐν  
σοὶ πάντα τὰ ἔθνη.]

Gal. iii. 8.

8. And the scripture, foreseeing that  
God would justify the heathen  
through faith, preached before the  
gospel unto Abraham, *saying*, [In thee  
shall all nations be blessed.]

Here ἡ γραφή, "the scripture," is presented to us as προῖδοῦσα, "foreseeing," and of it it is said, in consequence, προενηγγελίστατο τῷ Ἀβραάμ, "it preached-before the glad tidings to Abraham." Now, "the scripture," in the sense of "the writing," can do neither the one nor the other; neither was it then in existence to do either. Paul's quotation is taken from Genesis xii. 3 and xviii. 18 combined, in which places we read that the words were spoken *by the Lord* to Abraham (or of him). It was the Lord, then, who preached-before the glad tidings to Abraham in these words. But Paul here ascribes it to "the scripture," which can only be because he reckons "the scripture" to be "the word of God," and "to say" what "the Lord says;" or, that what "the Lord says" the scripture gives. And a marked and noticeable personality is ascribed to "the scripture," when it is here said to "foresee," because as "foreseeing" it can foretell. But God only can foretell, or make known to others what to foretell, (and we have seen that it was the Lord who did what it is here said "the scripture" did, viz., "foreannounced the gospel to Abraham,") because He only can foresee; so that here again we find ascribed to "the scripture" what properly and peculiarly belongs to God. It is not, then, "the scripture," as *writing*, but as *God's word*, of which this is spoken—"the scripture foreseeing" equivalent to "God in His word foreshowing."

(5)

Gal. iv. 30.

28. ὑμεῖς δέ, ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐστέ. (29) ἀλλ' ὥσπερ γένετο ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκεν τὸν κατὰ πνεῦμα, οὕτως καὶ νῦν. (30) ἀλλὰ τί λέγει ἡ γραφή; [Ἐκβαλε τὴν, κ.τ.λ.]

28. *υμεις et este* c. BD\*FG al<sup>4</sup> d e g sah aeth<sup>ro</sup> Or...στ ημεις et εσμεν c.ACD\*\*\* EKL al pler f vg go cop syr<sup>utr</sup> aeth<sup>pp</sup> al.

Gal. iv. 30.

28. Now we, brethren, as Isaac was, are the children of promise. (29) But as then he that was born after the flesh persecuted him *that was born* after the spirit, even so *it is* now. (30) Nevertheless, what saith the scripture? [Cast out, etc.]

"But what says the scripture?" and Paul quotes Genesis xxi. 10, "Cast out this bondwoman," etc., words spoken by Sarah to Abraham on the occasion of Isaac's weaning, when a great feast was made, and Ishmael mocked, words which would have been expected to occur in the account of Abraham and his two sons, Ishmael and Isaac, which was consequently the particular part of scripture to turn to for them. The words were Sarah's; but being recorded in scripture, they can be regarded as the words of scripture, and thus in respect to them it can be asked, What says the scripture? The persons were symbolical, their acts and sayings were symbolical, though at the same time strictly real and historically true. And thus Paul says: Like Isaac, we are children of promise. But as then Ishmael persecuted Isaac, so it is even now. But what says the scripture? "Cast out Ishmael and his mother; for my son Isaac, the son of promise, shall alone be heir." Wherefore, brethren, we are not children of a bondmaid, but of the free woman, and though persecuted by the world, shall yet be heirs of the promised inheritance, when those of the world shall be cast out.

### GENERAL SUMMARY.

This brief examination shows that *two* of the New Testament writers, viz., Luke and Paul, quote from particular parts of scripture, by using this formula in its *special* application. And there occur five instances of this usage.

New Test. writing.	No. of instances.	Combining this with the previous statement, it is seen that <i>all</i> the writers of the New Testament use the formula in which ἡ γραφή, "the scripture," occurs.
Luke in Acts of Apostles	1	
Paul in Ep. to Romans	2	
" " Galatians	2	

Again, the formula occurs in *three* forms, as under, with the passages:—

ἡ γραφή λέγει, "The scripture says," in Rom. ix. 17, by Paul	ἡ γραφή προευγγελλίστο, "The scripture forego- pelled," in Gal. iii. 8, by Paul	ἡ περισχὴ τῆς γραφῆς ἦν αὕτη, "The part of the scrip- ture was this," in Acts viii. 32, by Luke
" xi. 2 Gal. iv. 30 "		

See the immediately foregoing General Summary, as also the

subjoined remarks to the passages just considered, for an explanation of these forms and their full import.

Next, the Old Testament writings quoted from are *four* in number, viz., Genesis, Exodus, 1 Kings, and Isaiah; Luke quoting from *Isaiah once*, and Paul from *Genesis twice*, from *Exodus once*, and from 1 *Kings once*. This list adds only 1 Kings to the number of writings from the Old Testament quoted under ἡ γραφή, as the others were met with before.

It is seen from the Tabular Summary on the next page that *twelve* out of the *seventeen* writings of the New Testament in which quotations occur, make use of an introductory formula in which γράφειν in one form or other is employed; and by glancing down the right-hand column, how many instances are met with in each writing respectively. It is also seen that *all* the New Testament *writers* furnish instances of its use, who quote from the Old; Paul giving 40, Luke 18, John 13, Matthew 9, Mark 7, James 3, and Peter 2.

Again, from this Tabular Summary it is seen that *sixteen* at least out of the *twenty-five* Old Testament writings from which quotations are made, have been used as sources which are designated by this introductory formula containing γράφειν in one form or other, and a glance at the right-hand column shows how many passages are quoted from each writing respectively. The Pentateuch, or books of Moses, strictly the Law, is most frequently quoted, 28 times; then Isaiah 25, Psalms 22, *six* out of the *eight* minor Prophets that are at all quoted in the New Testament, 10 times among them, and the remaining 5 times among 1 Kings, Job, Ecclesiastes, and Jeremiah.

TABULAR SUMMARY OF TABLE A.

BOOKS OF NEW TESTAMENT, WITH NUMBER OF INSTANCES OCCURRING.

[illegible]

BOOKS OF OLD TESTAMENT, WITH NUMBER OF PASSAGES QUOTED.					
TABLE A. I.	TABLE A. II. 1.	TABLE A. II. 2.	TABLE A. III. 1.	TABLE A. III. 2.	
Leviticus . . . . . 1	Genesis . . . . . 2	Exodus . . . . . 1	Genesis . . . . . 1	Genesis . . . . . 2	5
Deuteronomy . . . . . 1	Exodus . . . . . 3	Leviticus . . . . . 1	Exodus . . . . . 1	Exodus . . . . . 1	6
	Leviticus . . . . . 1	Deuteronomy . . . . . 4	Leviticus . . . . . 1		4
	Deuteronomy . . . . . 7		Deuteronomy . . . . . 1		13
			{ 1 Samuel . . . . .		
			{ 2 Samuel . . . . .	1 Kings . . . . . 1	1
	Job . . . . . 1				
	Psalms . . . . . 15	Psalms . . . . . 4	Psalms . . . . . 3		22
	Ecclesiastes . . . . . 1				1
	Isaiah . . . . . 15	Isaiah . . . . . 6	{ Isaiah . . . . . 3	Isaiah . . . . . 1	25
	Jeremiah . . . . . 2		{ Jeremiah . . . . .		2
	Hosea . . . . . 1	Amos . . . . . 2			1
		Micah . . . . . 1			2
			Zechariah . . . . . 1		1
	Habakkuk . . . . . 1				
	Zechariah . . . . . 2				3
	Malachi . . . . . 2				2
					90
					5
					11 +
					19 +
					53 +
					90 = 2 +

## TABLE B.

Embraces all those quotations which are introduced by a formula containing the verb λέγειν, "to say," in one or other of its forms, or a derivative therefrom. This Table may be divided into three parts, according to the form of λέγειν that occurs: Table B. I. embracing those with λέγειν of the *indicative active* form, *i.e.*, λέγει; Table B. II. those with λέγειν in the *participle active* form, *i.e.*, λέγων-ουσα, λέγοντος; and Table B. III. those having the derivative λόγος. Tables B. I. and B. II. are subdivisible according as the introductory formula has a *general* or a *special* bearing, Tables B. I. 1 and B. II. 1 containing the former, and Tables B. I. 2 and B. II. 2, the latter, which subdivision will be found serviceable in applying the clauses to the argument as bearing on the books of the Old Testament.

### TABLE B. I.

Embraces all those quotations which are introduced by a formula containing the verb λέγειν, "to say," in the *indicative active* form, *i.e.* λέγει; and it is subdivided into Table B. I. 1, in which the formula has a *general* bearing, and Table B. I. 2, in which it has a *special* one.

#### TABLE B. I. 1,

In which the introductory formula with λέγει has a *general* bearing.

(1)

John xix. 37.

36. ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφή πληρωθῇ ... (37) καὶ πάλιν ἑτέρα γραφή λέγει, ["Ὁψονται εἰς δὲ ἐξεκέντησαν.]

John xix. 37.

36. For these things were done, that the scripture should be fulfilled. ... (37) And again another scripture saith, [They shall look on him whom they pierced.]

This passage has already occurred, and been considered in Table A. III. 1. (9) page 81.

## (2) (1)

Rom. x. 6, 8.

6. ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει  
[Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου, κ.τ.λ.] (8)  
ἀλλὰ τί λέγει; [Ἐγγύς σου τὸ ῥῆμά ἐσ-  
τιν, κ.τ.λ.]

8. Additur η γραφή vel post λέγει (sic  
DE al mu d e vg [non demid tol] al  
Or<sup>4</sup> Thdr̄t Hil al mu) vel post τι (FG  
f g) : non item ABKL, etc.]

Rom. x. 6, 8.

6. But the righteousness which is of  
faith speaketh on this wise, [Say not  
in thine heart, etc.] (8) But what  
saith it? [The word is nigh thee,  
etc.]

Paul contrasts "the righteousness which is of the law" and "the righteousness which is of faith," and says that "Moses describeth" the former when he writes (as is found in Lev. xviii. 5) ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς, "that the man that doeth them shall live by them," but that the latter "speaketh thus," first negatively: "Say not in thine heart, 'Who shall ascend into heaven?' [τίς ἀναβήσεται εἰς τὸν οὐρανόν; Deut. xxx. 12, which Paul interprets when he adds] (that is, to bring Christ down :) (7) Or, 'Who shall descend into the deep?' [τίς καταβήσεται εἰς τὴν ἄβυσσον; Deut. xxx. 13, which Paul explains by] (that is, to bring up Christ again from the dead);" and then positively, in answer to the question (8) ἀλλὰ τί λέγει; "But what saith it? 'The word is nigh thee, in thy mouth and in thy heart;' [ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου Deut. xxx. 14, which again Paul explains by] that is, the word of faith, which we preach." Paul thus represents this quotation from Deut. xxx. 12—14, in which he inserts his meaning of the clauses, as spoken by "the righteousness which is of faith." But, as it occurs in "scripture," the various reading ἡ γραφή which is found in some MSS., as DE, after λέγει, in others, as FG, after τί, is easily accounted for, and may have crept in from ver. 11. Paul adds, in ver. 9, his view of the affirmative statement, viz., that it means confession of the Lord Jesus with the mouth, and belief in God, as the raiser of Jesus from the dead, in the heart; consequent upon which is salvation. This last point he proceeds to uphold by two other quotations from scripture, the consideration of which follows.

(3)

Rom. x. 11 and 13.

11. λέγει γὰρ ἡ γραφή [Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται] ... (13) [Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται.]

Rom. x. 11 and 13.

11. For the scripture saith, [Whosoever believeth on him shall not be ashamed.]... (13) [For whosoever shall call on the name of the Lord shall be saved.]

The first quotation, introduced by, "for the scripture says," is taken from Isa. xxviii. 16, and has been noticed in Table A. III. 1. (11). Paul had spoken of *believing*, and had said: (ver. 10) καρδιά γὰρ πιστεύεται εἰς δικαιοσύνην, "For with the heart man believeth unto righteousness," as the fruit; which he supports by Isaiah's words, as he gives them: οὐ καταισχυνθήσεται, "shall not be ashamed." Isaiah says, as the present text reads: לֹא יִחְיֶה, "shall not hasten," *i.e.*, make haste to flee, which חָשָׁה, like Arab. حَاشَ, to flee hastily, may mean. And the sense of both passages is seen to be substantially the same, as Isaiah pictures the believer as resting on a foundation from which there is no need for him ever to flee to another, while Paul pictures him as resting on one, the security of which he shall never need to be ashamed of—where he is ever safe. The πᾶς ὁ πιστεύων, "whosoever believeth," seems to make Paul think of the extensiveness of the kingdom of faith, as he adds in the next verse, "For there is no difference of both Jew and Greek; for the same Lord of all is rich unto all that call upon Him." And now comes the second quotation, taken from Joel iii. 5, πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται, "For whosoever shall call on the name of the Lord shall be saved," with the same extensiveness of reference, "whosoever," and having the result, "shall be saved," flowing from the act of "calling on the name of the Lord," which he had said in ver. 10. This ver. 13 some may not regard as a quotation, though the very words are found in Joel iii. 5 (Sept. ii. 32), because it is seemingly not introduced by a formula of quotation, but comes in simply as a consequential argument for what Paul is writing about. Yet, the formula in ver. 11, λέγει γὰρ ἡ γραφή, is easily repeated here, giving ver. 13, Πᾶς γὰρ (λέγει ἡ γραφή) ὃς ἂν, κ.τ.λ., "For every one (says the scripture) who," etc. And, without this, it is evident that Paul is using "the scripture" to support his statement in ver. 10.



Having supported the first clause by a quotation from Isaiah xxviii. 16, the latter clause one would expect him to uphold in a similar way; and *that* he does in ver. 13 by quoting Joel iii. 5.

## (4) &amp; (5) (2) &amp; (3)

Rom. xv. 10, 11.

10. καὶ πάλιν λέγει [Εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ.] (11) καὶ πάλιν [Διαιεῖτε πάντα τὰ ἔθνη τὸν κύριον, καὶ ἐπαινεσάτωσαν αὐτὸν πάντες οἱ λαοί.]  
 11. παλιν c. ACL al pler vg al Chr Thdrt Dam Thph Oec ... Ln add λέγει c. B DEFG I. d e f g guelph go cop syr<sup>uir</sup> al Hier.

Rom. xv. 10, 11.

10. And again he saith, [Rejoice, ye Gentiles, with his people.] (11) And again, [Praise the Lord, all ye Gentiles; and laud him, all ye people.]

Paul had said, in verses 8, 9, "For I say that Christ had become a minister of circumcision for the truth of God," in two respects, the one, "to confirm the promises of the fathers," the other, "that the Gentiles might glorify God for *His* mercy." "God's truth," then, is concerned in regard to the latter. And how does Paul show it? By quoting several places of the Old Testament. First, Psalm xviii. 50, introduced by *καθὼς γέγραπται*, "as it is written," and already considered in Table A. II. 1. (35.) Next, Deut. xxxii. 43 in ver. 10, introduced by *καὶ πάλιν λέγει*, "and again he (or it) saith." If "it," *ἡ γραφή* is understood, and may be borrowed from the foregoing *γέγραπται*; if "he," of course "in scripture" is to be supplied. Notice that *πάλιν* is used when *another* quotation follows; yet it is not always so, as Rom. iii. 10—18 shows, where several quotations occur with no mark of separation between them. Third, Psalm cxvii. 1 in ver. 11, introduced by *καὶ πάλιν* only, according to Tischendorf's text, Lachmann adding *λέγει* by the above MS. authority. Lastly, Isa. xi. 10 in ver. 12, which comes under the next table. The conclusion to be drawn is, that these passages contain "God's truth" in reference to the Gentiles; or, in other words, that "God's truth," made known in His word, speaketh of the Gentiles in these places, and thus these places form part of the word of God.

## (6) (4)

2 Cor. vi. 2.

1. Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι

2 Cor. vi. 2.

1. We then, *as* workers together *with him*, beseech *you* also that ye receive

ιμᾶς—(2) λέγει γάρ [Καὶ ὁ θεὸς δὲ  
ἐπήκουσά σου. κ.τ.λ.]

not the grace of God in vain. (2) (For  
he saith, [I have heard thee, etc.]

2. λέγει γὰρ καιρῷ... D\*FG d e g Sedul  
καιρῷ γὰρ λέγει.

In ch. v. 20, Paul describes in few words his exalted office, with the way he discharged its duties, Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν, "In Christ's stead, therefore, are we ambassadors, God as it were beseeching through us:" δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ θεῷ, "We pray in Christ's stead, Be ye reconciled to God." And now, in ver. 1, he here exemplifies it: "And working along with *Him*, we also beseech that you receive not the grace of God in vain," or to no purpose; which leads him to insert what he means by "the grace of God," or, a passage of the scripture which will explain what is meant thereby. The quoted passage is Isa. xlix. 8, introduced by λέγει γάρ, "for he saith," from which it is clear that Paul understands the words that follow as spoken by God. But Isaiah could only pen them as God's words, or utter them as such, after God had told them to him,—in other words, inspired him to do so.

(7) & (8) (5) & (6)

2 Cor. vi. 17 and 18.

17. Διὸ [ἐξέλθατε ἐκ μέσου αὐτῶν, καὶ ἀφορίσθητε] λέγει κύριος, [καὶ ἀκαθάρτου μὴ ἄπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς, (18) καὶ ἔσονται ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας] λέγει κύριος παντοκράτωρ.  
17. λέγει κύριος ... K al Tert om (alibi transp).

2 Cor. vi. 17 and 18.

17. Wherefore [Come out from among them, and be ye separate,] saith the Lord, [and touch not the unclean thing; and I will receive you, (18) And will be a Father unto you, and ye shall be my sons and daughters,] saith the Lord Almighty.

In the conclusion of this chapter, Paul exhorts the Christians at Corinth "to flee the society and pollutions of idolaters, as being themselves temples of the living God." His injunction is given in ver. 14, Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις, "Be ye not unequally yoked together with (or yoked with others who are) unbelievers;" and after showing its rightness by various questions of contrast, characterizing them and unbelievers, and ending with (ver. 16), τίς δὲ συγκατάθεσις ναῷ θεοῦ μετὰ εἰδώλων; he adds, ὑμεῖς γὰρ ναὸς θεοῦ ἐστε ζῶντος, "For ye are the temple of the living God," as his reason for using in the last contrast ναῷ θεοῦ. And he follows up with the proof from scripture what he has just stated. He quotes from Lev. xxvi. 11, 12, changing

from the second to the third person. See the former volume\* for the alterations. There are other places of the Old Testament where similar language is found; but they will come for consideration in a future table, as this quotation is introduced by *καθὼς εἶπεν ὁ θεός*. With such an announcement Paul continues with (ver. 17) *διό*, "wherefore," *i.e.*, for which reason, *ἐξέλθατε ἐκ μέσου αὐτῶν, κ.τ.λ.*, quoting Isa. lii. 11, in the midst of which Paul inserts *λέγει κύριος*, "saith the Lord." What language can be plainer than this, to tell that it is the word of God? Paul declares most explicitly that "Jehovah says" what he quotes from Isa. lii. 11. And this is just what Isaiah himself is found recording. In ch. lii. 3 there is a "For thus saith the Lord," and again in verses 4 and 5; and this that Paul quotes is a *יְהוָה אֵלֵינוּ*, as may be seen from the context. The next clause after the quotation from Isaiah, is *καὶ γὰρ εἰσδέξομαι ὑμᾶς*, "and I will receive you," words met with in Ezek. xx. 34 (comp. ver. 40, 41); also in Zeph. iii. 19, 20, there are like expressions—Paul may have taken this clause from one of these—and in Ezek. xx. the phrase *λέγει κύριος* occurs over and over again (*twelve* times), and in Zeph. iii. 8 it is met with, and bears on all the rest to the end. Paul quotes lastly *καὶ ἔσομαι ὑμῖν εἰς πατέρα, κ.τ.λ.*, taken from 2 Sam. vii. 14 (comp. Jer. xxxi. 1, 33, 1 p., and see in former volume\*), ending with *λέγει κύριος παντοκράτωρ*, "saith the Lord Almighty." And again I ask, What language can be plainer to tell whose words they are? The Lord Almighty speaks them. But Paul only repeats what is recorded in 2 Sam. vii. 8, as spoken through Nathan to David, *בַּיְהוָה אָמַר יְהוָה אֵלֵינוּ*, Sept. *τάδε λέγει κύριος παντοκράτωρ*; and in Jer. xxxi., the *λέγει κύριος* occurs repeatedly (*eighteen* times). The Lord, then, speaks, and His words are recorded. The record, thus, can only be looked upon as "the word of God." Paul, as he sometimes does, forms a quotation from several places of scripture.

## (9) (7)

Eph. iv. 8.

7. ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. (8) διὸ λέγει [Ἀναβὰς εἰς ὕψος, κ.τ.λ.]

Eph. iv. 8.

7. But unto every one of us is given grace according to the measure of the gift of Christ. (8) Wherefore he saith, [When he ascended, etc.]

\* "The Old Testament in the New," pp. 51, 52, 63.

Paul quotes Ps. lxxviii. 19, where the person is the second as addressed; here it is the third as spoken of. He introduces it with διὸ λέγει, "wherefore he saith;" and if *he* be understood, it will point to Christ, telling what he *said* and *did*. But *it* may be supplied, meaning "Scripture," and telling what it says of Christ's doings, which is preferable. Paul applies the verse to Christ. He had just spoken of "grace given according to the measure of the gift of Christ," an expression like that in the psalm, לָקַחְתָּ מִתְּנוּת בְּאָדָם, "Thou hast taken gifts for (or among) men," *i.e.*, hast received them to distribute among men, which took place after the ascension, as the words עָלִיתָ לְמָרוֹם, "Thou hast ascended to the height" precede. Paul starts from this, and in the next two verses speaks of Christ's humiliation as well as exaltation, as if parenthetically; for he then continues with the "gifts of Christ," which had brought in the quotation. This verse, then, speaks in Paul's view of Christ. It foretells His ascension and consequent bestowal of gifts, a knowledge which could be imparted only by God, by whom the psalmist was inspired thus to sing.

## (10) (8)

Eph. v. 14.

13. τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦνται· πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν. διὸ λέγει [Ἐγείρε ὁ καθεύδων καὶ ἀνάστα, κ.τ.λ.]

14. G in mg notat: *in secreto Enoch*.

Eph. v. 14.

13. But all things that are \*reproved are made manifest by the light: for whatsoever doth make manifest is light. (14) Wherefore† he saith, [Arise, thou that sleepest, etc.]

\* Or, *discovered*. † Or, *it*.

In my former volume\* I have succinctly considered the several views of this verse 14, and shown that all depends on the view taken of διὸ λέγει. "If it is taken to mean ἡ γραφὴ λέγει, 'the scripture saith' (which form, however, Paul does not use), it will be regarded as a quotation, and may be referred to Isa. lx. 1, 19, 20, the ideas wherein are freely cited." And *this* meaning would prevent one from looking for the words in any uncanonical writing. "But if it means τὸ φῶς λέγει, 'the light says,' then it is no quotation at all; neither is it such if it means 'he now says by me,' an interpretation which may be supposed far-fetched, and hazarded to get rid of

\* "The Old Testament in the New," pp. 265, 266.

108 1 TIM. v. 18; HEB. I. 6; 7; 8—9; 10—12. [Table B. I. 1.

the difficulty. The preferable solution seems to be that which regards *φῶς* as the subject of *λέγει*." "O sleeper, awake, and rise from the dead, and Christ shall give light for thee." Jesus speaks of Himself as "the light of the world" or of men, John viii. 12, ix. 5, iii. 19—21, where "the light" is "the reprover" (or discoverer) as here.

I have placed this passage here, that no one might say any has been left out.

(11)

1 Tim. v. 18.

18. λέγει γὰρ ἡ γραφή [Βοῦν ἀλοῶντα οὐ φιμώσεις,] καὶ [Ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.]

1 Tim. v. 18.

18. For the scripture saith, [Thou shalt not muzzle the ox that treadeth out the corn.] And, [The labourer is worthy of his reward.]

This passage has been fully considered in Table A. III. 1. (12), which see, page 83.

(12) (9)

Heb. i. 6.

6. ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει [Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ.]

Heb. i. 6.

6. And \*again, when he bringeth in the first-begotten into the world, he saith, [And let all the angels of God worship him.]

\* Or, when he bringeth again.

Paul applies this quotation, taken from Ps. xevii. 7, to Christ, when showing the greater dignity of His person and office than of angels. And his statement is express. *λέγει* is neither Paul says, nor scripture says, but God says; it has the same subject as *εἰσαγάγῃ*. The psalmist, then, in penning that psalm, was writing of Christ and His kingdom, of God's judgments on idolaters, and His blessings on His people.

(13) (14) (15) (10) (11) (12)

Heb. i. 7; 8—9, and 10—12.

7. καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει [Ὁ ποιῶν τοὺς ἀγγέλους, κ.τ.λ.] (8) πρὸς δὲ τὸν υἱόν [Ὁ θρόνος σου, ὁ θεός, κ.τ.λ.] (10) καὶ [Σὺ κατ' ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας, κ.τ.λ.]  
7. ἀγγέλους pr ... D<sup>e</sup> E 71. d e Did add αὐτου.

Heb. i. 7; 8—9, and 10—12.

7. And \*of the angels he saith, [Who maketh his angels, etc.] (8) But unto the Son *he saith*, [Thy throne, O God, is for ever and ever, etc.] (10) And, [Thou, Lord, in the beginning didst lay, etc.]

\* Gr. unto.

Here again is a contrast between "the angels" and Jesus "the Son" of God, marked by *μὲν* and *δὲ*. *λέγει πρὸς*, "he says unto" or "of" in the Auth. Vers. I prefer *πρὸς μὲν τοὺς ἀγγέλους*

λέγει . . . πρὸς δὲ τὸν υἱόν (λέγει) "With regard to the angels on the one hand, he says, . . . with regard to the Son on the other (he says)." . . . The former is a quotation from Ps. civ. 4; the latter are quotations from Ps. xlv. 7, 8, and cii. 26—28. The former psalm is "a meditation on the mighty power and wonderful providence of God," sometimes addressed to God, and sometimes spoken of Him, of which latter kind is the quotation. The latter psalms are in a higher strain, and the application which Paul makes of portions of them here, tells us whom they concern—that they speak of the Son of God. Psalm xlv. breathes throughout as a Messianic one, and Ps. cii. looks forward to the time when the eternal and unchangeable God will appear in His glory to have mercy upon Zion, His Church, for its rebuilding and extension. We know this to be the Son of God, and can see that of Him the psalmist sang in verses 26—28. But who taught him thus to sing? The Spirit of God that moved him; the Divine Spirit that was telling beforehand of the glorious manifestation in the coming time of the eternal God incarnate.

## (16) (13)

Heb. iii. 7.

7. Διὸ, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον,  
[Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούση-  
τε, κ.τ.λ.]

Heb. iii. 7.

7. Wherefore, as the Holy Ghost saith,  
[To-day, if ye will hear his voice, etc.]

This long quotation in verses 7—11, is taken from Ps. xcv. 7—11; but who was the writer of that psalm is not mentioned here. Perhaps it may be thought to be mentioned, when in the next chapter, at ver. 7, it is said: *πάλιν τινὰ ὀρίζει ἡμέραν, Σήμερον, ἐν Δαυεὶδ λέγων μετὰ τοσούτον χρόνον, καθὼς προείρηται, Σήμερον ἐὰν τῆς φωνῆς, κ.τ.λ.*, "Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day, if ye will hear," etc. This quotation will be afterwards considered. In the meantime it may be remarked that *ἐν Δαυεὶδ* may be rather taken to denote the part of the Old Testament writings whence the quotation was drawn—just as *ἐν Ἠλίᾳ*, in Rom. xi. 2, was taken for that part in which was given the account of Elias—than taken to designate the writer. Yet it would not be incorrect to regard it in the latter view, as the name of the book would be derived from that of the writer,



*e. g.*, John iv. 45, ἔστιν γεγραμμένον ἐν τοῖς προφήταις, "It is written in the prophets," where "the prophets" denotes *the book*, as also the *writers* thereof; and so, "in David" would point out that the book contained writings by him. But there might be writings by others, as is shown by Mark i. 2, καθὼς γέγραπται ἐν τῷ Ἡσαΐα τῷ προφήτῃ, "as it is written in Isaiah the prophet," when the book contained Malachi's prophecy as well. In this chapter (iv. 7), God is represented as speaking; and in our passage Paul's words are express: καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον, "as saith the Holy Ghost." What plainer language could be used to declare that the writer of the psalm "spake as moved by the Holy Ghost"? Indeed, the *psalmist* is not set forth as speaking. It is the *Holy Ghost* that speaks. And none else than God could utter the language of the quotation, particularly ver. 9—11. If this Old Testament writer was not inspired of God, if he did not utter what the Holy Ghost said, then language will fail to make known such a fact; for more explicit words than those found here need not be looked for elsewhere, and all the "thus saith the Lords" will not avail to show it.

## (17) (14)

Heb. v. 6.

5. οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξα-  
σεν γεννηθῆναι ἀρχιερέα ... (6) καθὼς καὶ  
ἐν ἑτέρῳ λέγει [Σὺ ἱερεὺς εἰς τὸν αἰῶνα,  
κ.τ.λ.]

6. ἐν ἑτέρῳ ... D\*E add παλιν.

Heb. v. 6.

5. So also Christ glorified not himself  
to be made an high priest; ... (6) As  
he saith also in another *place*, [Thou  
art a priest for ever, etc.]

We found Paul contrasting "the angels" and "the Son of God." Here we find him contrasting "the high priest" under the law and the "High Priest of our profession, Christ Jesus;" and in ver. 4 he points out an instance of agreement: "No man taketh this honour unto himself, but he that is called of God, as Aaron." (5) "So also Christ," etc. And in support thereof he quotes from Ps. ii. 7 (which will be afterwards considered), and Ps. cx. 4, which says, "Thou *art* a priest for ever after the order of Melchisedec." Now Paul affirms that these words were spoken by God to Jesus, when He called Him to the high-priesthood. His language can mean nothing else. The words, then, are God's, introduced by καθὼς καὶ ἐν ἑτέρῳ



λέγει, "as also in another he says," where the subject is evidently God, and the *καὶ ἐν ἑτέρῳ* tells that this is an additional one found in another place. Had the former quotation been noted as taken from a psalm, this one, which is also from a psalm, would have been referred to the next table, as *ψαλμῶ* would have been suppliable after *ἑτέρῳ*. But as it is, it is only *another passage* that is quoted.

## (18) (15)

Heb. viii. 8.

8. *μεμφόμενος γὰρ αὐτοῖς λέγει* [Ἴδού  
*ἡμέραι ἔρχονται, λέγει κύριος, κ.τ.λ.]*  
 8. *αὐτοῖς* c. BD\*\*\*EL al pler Chr Dam al  
 ... Ln *αὐτοὺς* c. AD\*K al<sup>4</sup> Thdrt (it  
 vg etc *vituperans eos*).

Heb. viii. 8.

8. For finding fault with them, he saith,  
 [Behold, the days come, saith the  
 Lord, etc.]

This long quotation in verses 8—12 is taken from Jer. xxxi. 31—34, and is introduced by *λέγει*, "*he says*," a *personal* subject characterized as *μεμφόμενος*, "*finding fault*," and designated by *λέγει κύριος* in the quotation, that is, it is the Lord who is the personal subject. Paul thus affirms what the quotation affirms, that Jeremiah's words are God's words. And it could only be by inspiration of God that he could so write; for how could he know God's words, unless God made them known to him? and how could he say the Lord spake them, unless the Lord had done so? And it is of the future that the words tell,—more than that, of something that the Lord himself is to do. How could Jeremiah know that? It is the Lord who is speaking through him.

## (19) (16)

Heb. x. 5.

5. *διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει*  
 [Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας,  
 κ.τ.λ.]

Heb. x. 5.

5. Wherefore when he cometh into the  
 world, he saith, [Sacrifice and offering  
 thou wouldest not, etc.]

This quotation is made from Ps. xl. 7—9. See the remarks in the former volume\* thereon. Paul is explicit as to the speaker. "Coming into the world, He says." It is Jesus. And Paul contrasts the offerings made as the law prescribes (ver. 1—4, 11), with the once offering of Himself for sins made by Jesus (ver. 10, 12), wherein He did the will of God He had come to per-

\* "The Old Testament in the New," pp. 119—122.

form. Paul thus puts the words of the psalmist into the mouth of Jesus, and makes Him utter them on His entrance into the world. But these words of the psalmist must have been given him for expression, and who could give them save Him from whose mouth alone they are appropriate? And thus from Paul's application we trace them back to their true and only source.

(20)

James iv. 5.

5. ἡ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει; [Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατῴκησεν ἐν ἡμῖν.]

5. κενως ... ff' om | στ (consentientibus et. Ln 49.) λέγει· Πρὸς—ἡμῖν; Gb Sz λέγει; πρὸς sed etiam ἐν ἡμῖν; ... A al Oec πρὸς φθον. c. λέγει conjg (non item G etc); hinc 104. perg οτι επιποθ., 40. επιποθ: δε.

James iv. 5.

5. Do ye think that the scripture saith in vain, [The spirit that dwelleth in us lusteth to envy?]

This passage has been fully discussed in Table A. III. 1. (15), page 88, where it first occurred under ἡ γραφή.

(21) (17)

James iv. 6.

6. διὸ λέγει [Ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.]  
6. G al aliq ab χάριν ad χάριν transiliunt.

James iv. 6.

6. ... Wherefore \*he saith, [God resisteth the proud, but giveth grace unto the humble.]

\* Or rather, *it*.

This quotation from Prov. iii. 34 is introduced by λέγει, whose subject, I think, is to be taken from the beginning of ver. 5, ἡ γραφή λέγει; and thus it is "the scripture" that "says." This might bring it under Table A. III. 1; but I have chosen to place it here, as some may prefer to supply *he*, that is, God, who speaks in scripture, and whose word it is.

## GENERAL SUMMARY.

From this examination it is seen that John, Paul, and James use the formula λέγει in quoting from the Old Testament writings. And I have given twenty instances of its *general* occurrence, which, with the writings they are found in, are stated in the following table:—

New Test. writing.	No. of instances.	New Test. writing.	No. of instances.
John in Gospel . . .	1	Paul in Ep. to 1 Tim. .	1
Paul in Ep. to Rom. .	4	"      "      Heb. .	8
"      " 2 Cor. .	3	James in Ep. . . . .	2
"      " Eph. . .	2		<hr/> 21

But several of these have occurred already, viz., wherever ἡ γραφή is joined with λέγει; and these are in John's Gospel, in Paul's Ep. to Rom. and 1 Tim., and in James's Ep., one each, thus leaving seventeen instances as belonging to this table by itself. This I have marked in numbering; thus, when *one* number is used the passage was met with before, *e.g.* (1), but when *two* are found the passage belongs to this table alone, *e.g.* (2) (1). In these seventeen instances, sometimes there is one speaker, sometimes there is another, as is pointed out in the remarks appended to them. Most frequently God is to be understood directly as the speaker, *e.g.* in 2 Cor. *thrice*, in Heb. *seven* times; again, it is Jesus, *e.g.* in Eph. *once*, in Heb. *once*; and *once* in Rom. it is "the righteousness of faith." From those instances in which God is the speaker, it is as clear as noonday that those quoted passages are set forth as His word; and the inference is equally obvious that the men who penned them as original parts of the Old Testament writings must have been inspired to do so; and the extension of this inference follows, viz., if they were inspired for these, was it only for these? Why not also for what is found along with them? and which was as certainly written by them. And thus the λέγει has a more extensive bearing than merely on the part of scripture quoted.

Next, *nine* at least of the Old Testament writings are quoted from under this formula, and the subjoined table shows them, with the number of times quoted:—

Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.
Deuteronomy . . .	3	Proverbs . . . . .	1	Ezekiel . . . . .	1
2 Samuel . . . . .	1	Isaiah . . . . .	3	Joel . . . . .	1
Psalms . . . . .	9	Jeremiah . . . . .	1	Zechariah . . . . .	1

Giving twenty-one times for the Old Testament being quoted. But two of the quotations, if such they be, viz., Eph. v. 14 and James iv. 5, have not been assigned to any place of the Old Testament; and some of them are combined ones, as Rom. x. 11, 13, taken from Isa. xxviii. 16 and Joel iii. 5;

2 Cor. vi. 17, 18, from Isa. lii. 11, Ezek. xx. 34, 2 Sam. vii. 14; whereby the two lists are brought into harmony. John quotes from Zechariah, James from Proverbs, and Paul from all the rest. John's quotation is a prophecy recorded by Zechariah, through whom it was given, and Paul's, as we have seen above, are some of them spoken directly by God, *e.g.* from Psalms in Hebrews, from Isaiah in 2 Corinthians, from Jeremiah in Hebrews, from Ezekiel and 2 Samuel in 2 Corinthians. What language can tell more plainly in regard to their origin? If such does not, I am sure nothing else can.

## TABLE B. I. 2

Embraces all those quotations which are introduced by λέγει used in a *special* sense; that is, accompanied by some expression limiting it to a particular book or writer, or both.

### (1) (1)

Luke xx. 42.

41. Εἶπεν δὲ πρὸς αὐτοὺς Πῶς λέγουσιν τὸν Χριστὸν εἶναι Δαυεὶδ υἱόν, (42) αὐτὸς Δαυεὶδ λέγει ἐν βιβλῳ ψαλμῶν [Εἶπεν ὁ κύριος τῷ κυρίῳ μου, κ.τ.λ.]

41. λεγουσιν ... AKM al<sup>17</sup> syr<sup>p</sup> c.\* add τῶες, item al<sup>6</sup> syr<sup>sch</sup> et cu pers<sup>p</sup> οι γραμματεῖς.

42. και αυτος c. ADEGHKMPRSUVTA  
Λ al pler it vg go syr<sup>omn</sup> al ... BL al<sup>6</sup>  
cop αυτ. γαρ, Q και αυτ. γαρ, 69. μη  
αυτ. | D εν τη βυβλω | ψαλμ. c. ABE  
GHKLMQRSUVTΔΔ al pler. . DP al  
fere<sup>10</sup> των ψαλμ. (Lu).

Luke xx. 42.

41. And he said unto them, How say they that Christ is David's son? (42) And David himself saith in the book of Psalms, [The Lord said unto my Lord, etc.]

It is Jesus who puts this question. To whom He puts it is not very clear from Luke, and it matters little that we should know. The occasion was when Jesus was in the temple preaching the gospel to the people (ver. 1), and when diverse parties, such as the chief priests and the scribes, with the elders (ver. 1), or their spies (ver. 20), or certain of the Sadducees (ver. 27), or of the scribes (ver. 39), tried to puzzle Him with their questions. In this question He brings forward two *apparently opposing* parties, the one unnamed, the other David; whom He represents as saying, the one, that the Christ is David's son; the other, that he is David's Lord; and He asks, How can it be so? if he is David's Lord, how can he be his son? and the contrary. Πῶς λέγουσιν τὸν Χριστὸν εἶναι Δαυεὶδ υἱόν; "How say they that the Christ is David's son?" Who the *they* are is not mentioned, though some authorities, as seen above,

give *οἱ γραμματεῖς* "the scribes." What they say is true, for the Old Testament writings so intimate; and that is *how* they say it. *καὶ αὐτὸς Δαυεὶδ λέγει ἐν βίβλῳ ψαλμῶν*, "and David himself says in the book of Psalms." Ps. cx. 1 is quoted, and this introduction tells both the book and the writer—that David wrote this hundred and tenth Psalm, in verse 1 of which he speaks of the Christ, and calls Him *κύριός μου*, "my Lord." We have here our Lord's view of this psalm, that it is Messianic. And it is frequently quoted as such by New Testament writers. See Heb. i. 13 and x. 12, 13; Acts ii. 34—36; 1 Cor. xv. 25; again, Heb. v. 6; vi. 20; vii. 17, 21. David here speaks of the exaltation of the Christ to "the right hand of the Majesty on high" (Heb. i. 3), the Christ who was to descend from him as to His human nature, but who, as to His divine, was and is the Eternal Son of God. This union of natures, divine and human, in the person of the Christ, was what the Jews, whom Jesus was addressing, did not understand, yet solved the problem He proposed, and showed both parties right. The one admitted the human nature of the Christ by calling Him David's son, and Jesus wanted them to see that David announced His divine nature by calling Him his Lord.

## (2) (2)

Acts ii. 25.

25. Δαυεὶδ γὰρ λέγει εἰς αὐτὸν [Προορά-  
μην τὸν κύριον ἐνώπιόν μου διὰ παντός,  
κ.τ.λ.]

25. γὰρ ... E al pauc praem ·μεν | εἰς  
αὐτον ... A ε. αὐτην.

Acts ii. 25.

25. For David speaketh concerning him,  
[I foresaw the Lord always before my  
face, etc.]

Luke records here the address which Peter delivered on the day of Pentecost to the Jews assembled at Jerusalem "out of every nation under heaven" (ver. 5); and he here gives in verses 25—28, a long quotation from Ps. xvi. 8—11, which Peter prefaced by *Δαυεὶδ γὰρ λέγει εἰς αὐτὸν*, "For David speaketh concerning him." That shows who wrote the psalm, viz., David; and about whom he wrote it, viz., Jesus (ver. 22, 25, according to Peter's interpretation given in ver. 29—31). "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit

of his loins, according to the flesh, He would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption." Peter's words are express. David, the poet-king of Israel, was "a prophet," and "spake" in these words "of Christ's resurrection"—not of his own, as he still lies in the sepulchre where he was buried. He was a man of faith, believing God's promise, which Peter here repeats (see 2 Sam. vii. 12, 13, 16; Ps. cxxxii. 11; lxxxix. 35, 36), and in view of its fulfilment foretelling the event whereby would be raised up the King for ever. This David could do only by the Holy Spirit making it known to him; and God, who had given the promise on oath of a successor for ever, had not withholden from him this word.

## (3) (3)

Acts ii. 34.

34. οὐ γὰρ Δαυεὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτός [ἔλεπεν ὁ κύριος τῷ κυρίῳ μου, κ.τ.λ.]

34. λέγει δε ... D εἰρηκεν (et vg [non am fu al] dixit) γαρ, item syr.

Acts ii. 34.

34. For David is not ascended into the heavens: but he saith himself, [The Lord said unto my Lord, etc.]

Peter had already said, as Luke records, that David was dead and buried, and *still in the grave* (ver. 29). He here adds: "For David is not ascended into the heavens." But he had asserted of Jesus, not only that He was raised from the dead (ver. 32), which David had foretold (ver. 25—31), but also that He was exalted to the right hand of the Father (ver. 33). And this he tells that David spake of before, when in Ps. ex. 1, whence the quotation is made, "he saith himself, The Lord said," etc. This implies that David wrote this psalm, wherein he sings of the exaltation of the Christ. What conclusion can be drawn but that which Peter draws when he says: (ver. 36) "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ"! And David, who spake of the Christ (whom he believed according to God's promise to descend from him) in regard to His resurrection in Ps. xvi., and His exaltation in Ps. ex., could do so only as God foreshowed to him. His inspiration is thus conclusive. A denial thereof involves *another*



interpretation of his words, and a charge against Peter of misinterpreting them, that is, of putting a *false* meaning *into* them; for, if his meaning is not *in* them before, *another* meaning can be drawn from them, so that his is *false*. And this charge against Peter would have to be made against our Lord, who similarly interprets them (see Matt. xxii. 41—45; Mark xii. 35—37; Luke xx. 41—44), a charge not relieved by saying that He only adopted the current interpretation among the Jews, and used it for His purpose; for, if it is false, that would be like “doing evil that good may come.” But our Lord’s language will not admit that softening. He does not say, “Ye say,” nor “They say.” The affirmation proceeds from Himself: “David himself said by the Holy Ghost,” Mark xii. 36. Either, then, David spake as moved by the Holy Ghost, *i.e.*, as inspired, so that, as a prophet, he foretold these events, or our Lord’s interpretation, which Peter follows, is false, and David’s words have nothing to do with what they are said to concern.

## (4) (4)

Acts vii. 48.

48. ἀλλ’ οὐχ ὁ ὑψιστος ἐν χειροποιήτοις κατοικεῖ, καθὼς ὁ προφήτης λέγει (49) [Ὁ οὐρανός μοι θρόνος, κ.τ.λ.]

48. ἀλλ οὐχ etc ... D ο δε υψιστ. ου κατ-  
οικ. εν item cop sah al | χειροποιητοις  
c. ABCDE lo<sup>u</sup> al aliq vg al pl ... στ  
add ναοις c. H al ut vdr pl (al<sup>2</sup> post  
κατ.) Chr Thph cat Aug | καθως... Eε  
(item e\*\*) al καθ. και ... D ws.

Acts vii. 48.

48. Howbeit the most High dwelleth  
not in temples made with hands; as  
saith the prophet, (49) [Heaven is my  
throne, etc.]

Stephen in his address makes here a quotation from Isa. lxvi. 1, 2, prefacing it with καθὼς ὁ προφήτης λέγει, “as the prophet says.” Isaiah is here styled “a prophet,” one who utters the word of God. And it is *not* a prophecy, properly so called, that he here declares. But it is God’s word. In the heart of it is found λέγει κύριος, “saith the Lord.” And the language is such that only God could utter it. “Heaven *is* my throne, and earth *is* my footstool.” How appropriate these words are in support of Stephen’s affirmation: “The Most High dwelleth not in handmade *places*.” It is He who hath made the universe; for—“Hath not My hand made all these things?” He asks by the prophet, and “What house will ye build Me?” as

much as to say, No house made by human hands will do for My temple. But I shall build a temple for Myself. (See Eph. ii. 21, 22.)

## (5) (5)

Acts xiii. 35.

35. διότι καὶ ἐν ἑτέρῳ λέγει [Ὁὐ δώσεις τὸν θάνατον σου ἰδεῖν διαφθοράν.]

35. διοτι c. AB lo<sup>ti</sup>\* 97. 98.<sup>ms</sup> sah ... στ  
49. διο c. CEGH lo<sup>ti</sup>\*\* al pler vv pm  
Chr Thph Oec ... D<sup>gr</sup> (d *ideoque*) syr  
ar<sup>e</sup> aeth<sup>utr</sup> om | ἐν (13. add τῷ) ἐτερω  
(16.-pa) ... D ἐτεπως (vg *alias*, d *aliu*),  
cop sah in *alio loco*.

Acts xiii. 35.

35. Wherefore he saith also in another  
*psalm*, [Thou shalt not suffer thine  
Holy One to see corruption.]

In the synagogue at Antioch in Pisidia (ver. 14), Paul delivered the address which Luke records in this chapter (xiii. 16—41). He here quotes Ps. xvi. 10, and follows it with an explanation in ver. 36, 37, viz., that David died, and was buried, and *saw corruption* (so that it could not be said of him); but that He whom God raised again, saw no corruption (of whom certainly it was spoken). And Paul had told them *whom* God had raised again, as recorded in ver. 33 (see also ver. 23, 30), when he quotes from the second Psalm (Auth. Vers.) a passage which has been already considered in Table A. II. 2. (14); and afterwards gives the one in this verse 35, introduced by καὶ ἐν ἑτέρῳ λέγει, “also in another he says,” i.e., “in another” *psalm*, as I understand from the connection, not “in another” *place*, as the Coptic and Sahidic versions have it. Now, the subject of λέγει is God, as is evident from the connection with the preceding verses: (33) “God hath fulfilled the same unto us their children, in that He hath raised up Jesus again: . . . (34) And as concerning that He raised Him up from the dead, no more to return to corruption, He said on this wise, I will give you the sure mercies of David: (35) Wherefore he saith also in another *psalm*,” and then comes our quotation. We have already, in Acts ii. 25—31, seen Peter adducing these words as spoken by David (ver. 25—28), but he showed they were not spoken of him, but of Christ (ver. 29—31). And we then saw that it was God only who could have told David thus to speak, so that David was, as it were, the mouthpiece of God, or, in fact, that it was God who was speaking through him, so that Paul could say, as here, that God says it.

## (6)

Rom. iv. 3.

3. τί γὰρ ἡ γραφή λέγει; [Ἐπίστευεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.]

Rom. iv. 3.

3. For what saith the scripture? [Abraham believed God, and it was counted unto him for righteousness.]

This has been fully discussed in Table A. III. 1. (10), page 82.

## (7) (6)

Rom. iv. 6.

6. καθάπερ καὶ Δαυεὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων [Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι, κ.τ.λ.]  
6. καθάπερ καὶ δαυ. c. ABCKL etc ... D EFG καθὼς καὶ ὁ (ὁ et. 46. Chr<sup>com1</sup>) δαυιδ (DE? -νειδ).

Rom. iv. 6.

6. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, (7) *Saying*, [Blessed are they, etc.]

Paul adduces this quotation, in ver. 7, 8, from Ps. xxxii. 1, 2, ascribing the psalm to David, which agrees with its heading, and saying that he therein "describes the blessedness of the man, unto whom God imputeth righteousness without works." Now the verses hold forth those "whose iniquities are forgiven, whose sins are covered,"—"the man to whom the Lord will not impute sin," and call such blessed. They have committed iniquities, they are guilty of sins, so that they can have no righteousness by the works of the law. But God forgives their iniquities, He covers their sins, and will not impute them to them, so that they have a righteousness, though not of the law, yet of God by faith, and thus "God imputeth righteousness without works." Paul could say, then, that when David speaks of the blessedness of the forgiven, it is of the blessedness of him to whom God imputes righteousness without works.

## (8) (7)

Rom. vii. 7.

7. τί οὖν ἐροῖμεν; ὁ νόμος ἁμαρτία; μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ νόμον· τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν εἰ μὴ ὁ νόμος ἐλεγεν [Οὐκ ἐπιθυμήσεις.]  
7. FG omi τε, nec exprim it vg etc | ο νόμος ... L ο λόγος.

Rom. vii. 7.

7. What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known \*lust, except the law had said, [Thou shalt not covet.]

\* Or, *concupiscence*.

"Thou shalt not covet" is the beginning of the tenth commandment, found in Exod. xx. 17 (or Deut. v. 21), in which

book is given an account of the giving of "the law" from Mount Sinai. By *ὁ νόμος* here, then, may be understood "the law" in its special sense, *i.e.* the ten words or commandments uttered from Mount Sinai in the hearing of the people of Israel, and written on the two tables of stone. But, in Paul's time, these two tables of stone were not in existence. "The law," however, had been recorded, as has been said just now, in the book of Exodus, where other laws besides were also put on record; and thus "the law" came to have a more extensive application, embracing, not only the Pentateuch, or five books of Moses, but sometimes the whole Old Testament writings.

## (9) (8)

Rom. ix. 15.

14. τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ θεῷ; μὴ γένοιτο. (15) τῷ Μωϋσεὶ γὰρ λέγει· [Ἐλεήω ὃν ἂν ἐλεῶ, καὶ οἰκτείρῃσω ὃν ἂν οἰκτείρῃω.]

14. τω ... D\*FG om.

15. μωυσ. c. FGKL al pl ... στ (= Gb Sz) Ln. μωσ. c. ABDE al ut vdtr pl. Item -ση c. AB\*DEKL al pl Thdrt al ... B\*\*FG al mu -σει (49.) | γαρ h. l. c. BDEFG al Dam ... στ post τω c. A KL al longe pl Chr Thdrt al.

Rom. ix. 15.

14. What shall we say then? *Is there* unrighteousness with God? God forbid. (15) For he saith to Moses, [I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.]

Paul had been speaking of God's purpose according to election (in verse 11), and had instanced what God said to Rebecca: "The elder shall serve the younger" (Gen. xxv. 23), following it with the quotation from Mal. i. 2, 3 (already considered in Table A. II. 1. (27)), "Jacob have I loved, but Esau have I hated." And now he upon this puts the question: τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ θεῷ; "What shall we say, then? *Is there* unrighteousness with God?" μὴ γένοιτο, "It might not be." He uses a strong form of negation, and subjoins a proof taken from what God said to Moses, as recorded in Exod. xxxiii. 19, "I will have mercy," etc., on the occasion of the interview that Moses had with God, after the Israelites had sinned in making a golden calf, and worshipping it during the time that Moses was absent from among them with God on Mount Sinai to receive the two tables of stone whereon were graven the ten commandments (Exod. xxxi. 18; xxxii. 1—6, 15, 16, 21—24; xxxiii. 12—xxxiv. 8). The quotation is part

of what God then said to Moses, and is taken from Exodus, which is thus seen to contain God's word. From the quotation Paul draws his conclusion, as found in the next verse, 16, ἄρα οὖν οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεῶντος θεοῦ, "So then *it* is not of the willer, nor of the runner, but of the pitying God," wherein he traces all back to God.

## (10)

Rom. ix. 17.

17. λέγει γὰρ ἡ γραφὴ τῷ Φαραὼ ὅτι [εἰς αὐτὸ τοῦτο ἐξήγειρά σε, κ.τ.λ.]

Rom. ix. 17.

17. For the scripture saith unto Pharaoh, [Even for this same purpose have I raised thee up, etc.]

The conclusion drawn by Paul in the previous verse, wherein he traces all back to God, he confirms by the quotation in the present, taken from Exod. ix. 16, which has been already considered in Table A. III. 2. (2). This quotation gives him occasion for the inference (ver. 18), ἄρα οὖν ὃν θέλει ἐλεᾷ, ὃν δὲ θέλει σκληρύνει, "So then, whom He wills He pities, and whom He wills He hardens." He pities or hardens just whom He willeth to do so to. All is dependent on God's will. That is the ultimate conclusion.

## (11) (9)

Rom. ix. 25.

24. οὗς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων· ἀλλὰ καὶ ἐξ ἐθνῶν, (25) ὥς καὶ ἐν τῷ Ὡσηὲ λέγει [Καλέσω τὸν οὐ λαόν μου λαόν μου, κ.τ.λ.] (26) [Καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς, κ.τ.λ.]

25. ἐν ... B om (Aug<sup>1</sup> sicut Osee dicit) | FG ὡση, K οση.

Rom. ix. 25.

24. Even us, whom He hath called, not of the Jews only, but also of the Gentiles? (25) As He saith also in Osee, [I will call them my people, etc.] (26) [And it shall come to pass, *that* in the place, etc.]

In support of the doctrine that the calling of God is to extend to the Gentiles, and is not to be confined to the Jews, whom of old He had chosen to be His people, Paul adduces two passages, found, the former in Hosea ii. 25, the latter in Hosea ii. 1, which he introduces by ὥς καὶ ἐν τῷ Ὡσηὲ λέγει, "as He says also in Hosea;" wherein he tells not only the *source* of the quotation, but who is the *speaker*, the subject of λέγει being God, mentioned in ver. 22. Paul thus tells us that Hosea's writings contain God's word, that it was God who spake by Hosea; just what Hosea himself pens (i. 1): "The

word of the Lord that came unto Hosea." The view, then, that Hosea gives forth is the view that Paul takes. And why should not we do the same likewise?

## (12) (10)

Rom. x. 16.

16. 'Αλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἰσαίας γὰρ λέγει [Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;]  
16. FG του ευαγγελιου.

Rom. x. 16.

16. But they have not all obeyed the gospel. For Esaias saith, [Lord, who hath believed \*our τ report?]  
\* Gr. the hearing of us? + Or, preaching?

In order to uphold the assertion that he makes, viz., "But not all have obeyed the gospel," Paul falls back on what Isaiah had said: וְיִשְׁמְעוּ לְיִמְיָי "Who hath believed our report?" or doctrine (lit. hearing, i.e. "what is heard," meaning *message, tidings*), found in ch. liii. 1. Isaiah is supposed to speak of gospel times, and hence Paul could appropriately quote his words. One thing is clear. Paul here ascribes to Isaiah the words quoted. Isaiah says them.

## (13) (11)

Rom. x. 19.

19. ἀλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω; πρῶτος Μωϋσῆς λέγει [Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, κ.τ.λ.]  
19. ιερ. ουκ εγνω c. ABCD\*et\*\*\*EFG al  
mu it vg go cop sah al Chr Dam Hil  
al... στ (= Gb Sz) ουκ εγνω Ιερ. c.  
D\*\*L al pl syr<sup>utr</sup> sl Thdrt Thph |  
μωυσ. c. BCFGH al pl ... στ (= Gb  
Sz) μωσ. c. ADE al pl.

Rom. x. 19.

19. But I say, Did not Israel know? First Moses saith, [I will provoke you to jealousy by, etc.]

The conclusion that Paul drew from the quotation from Isa. liii. 1, he gives immediately after it; viz. (ver. 17), *ἀρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος θεοῦ*, "So then faith cometh by hearing, and hearing by the word of God," or rather, "so faith from a message, and the message through God's word." God's word first, then the message, and lastly faith. But he had asked before, (ver. 14) "How shall they believe in him of whom they have not heard?" And to take away all ground of excuse he asks now, (ver. 18) "But I say, Have they not heard? Yes verily." And again, (ver. 19) "But I say, Did not Israel know?" Yes verily, might be repeated. And he proceeds to prove the affirmative. *πρῶτος Μωϋσῆς λέγει*, "First Moses saith,"

and then follows a quotation from Deut. xxxii. 21, l.p. This chapter contains the song that Moses composed to set forth God's mercy and vengeance, so that Paul is correct in saying that "Moses says" the words which he quotes. Yet Moses gives them as spoken by the Lord (see ver. 20); and thus is it seen that he was inspired to utter them.

## (14) &amp; (15) (12) &amp; (13)

Rom. x. 20 and 21.

20. Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει [Εὐ-  
ρέθην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς  
ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν.] (21)  
πρὸς δὲ τὸν Ἰσραὴλ λέγει [Ὀλην τὴν  
ἡμέραν ἐξεπέτασα, κ.τ.λ.]

20. D<sup>1</sup>ei\*\*\*EFG d<sup>e</sup> e f g om αποτολμα  
και.

Rom. x. 20 and 21.

20. But Esaias is very bold, and saith,  
[I was found of them that sought me  
not, I was made manifest unto them  
that asked not after me.] (21) But  
to Israel he saith, [All day long, etc.]

The first quotation Paul took from Deut. xxxii. 21, l.p.,— what Moses said. He now takes two from Isaiah, the one from ch. lxxv. 1, the other from ch. lxxv. 2. And he introduces the former with Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει, "But Esaias is very bold, and saith," a formula which tells whose words are quoted, viz., Isaiah's; the latter with πρὸς δὲ τὸν Ἰσραὴλ λέγει, "But with regard to Israel he saith," a formula which has the same subject, viz., Isaiah. Paul thus lets us know the source whence the quotations are drawn. They are taken from Isaiah. Isaiah spake them. Yet a moment's thought will let one see that Isaiah could not have been speaking of himself. And ver. 7 of the chapter makes known whose mouthpiece he is. "Saith the LORD," suffices to tell that it was the word of the LORD that came by him.

## (16) &amp; (17) (14)

Rom. xi. 2 and 4.

2. ... ἢ οὐκ οἴδατε ἐν Ἠλίᾳ τί λέγει ἡ  
γραφὴ, ὡς ἐντυχάνει τῷ θεῷ κατὰ τοῦ  
Ἰσραὴλ; (3) [Κύριε, τοὺς προφῆτας  
σου ἀπέκτειναν, κ.τ.λ.] (4) ἀλλὰ τί λέ-  
γει αὐτῷ ὁ χρηματισμὸς; [Κατέλιπον  
ἐμαντῷ ἑπτακ.σχίλους ἀνδρας, κ.τ.λ.]  
2. στ (= Gb Sz) add in fine λεγ. ν c. L  
al longe pl syr al Thph Oec contra A  
BCDEFG al<sup>e</sup> it vg cop sah syr<sup>p</sup> arm  
al Chr Thdrt Dam.

Rom. xi. 2 and 4.

2. . . . Wot ye not what the scripture  
saith \*of Elias? how he maketh  
intercession to God against Israel,  
saying, (3) [Lord, they have killed  
Thy prophets, etc.] (4) But what  
saith the answer of God unto him?  
[I have reserved to myself, etc.]

\* Gr. in *Elias*, i.e., in the Elias section.

These passages have been already considered in Table A. III.  
2. (3), page 95.



## (18) (15)

Rom. xi. 9.

Rom. xi. 9.

9. καὶ Δαυεὶδ λέγει [Γενεθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα, κ.τ.λ.]

9. And David saith, [Let their table be made a snare, etc.]

9. καὶ Δαυεὶδ ... C. praeum καθαπερ.

This quotation in ver. 9, 10 is taken from Ps. lxix. 23, 24, and, being prefaced by "and David saith," it is seen who spake the words, who made the psalm. This psalm has been fully remarked on in Table A. II. 2. (12); which place see for the present passage.

## (19) (16)

Rom. xv. 12.

Rom. xv. 12.

12. καὶ πάλιν Ἡσαΐας λέγει [Ἔσται ἡ ῥίζα τοῦ Ἰεσσαὶ καὶ, κ.τ.λ.]

12. And again, Esaias saith, [There shall be a root of Jesse, etc.]

Paul had written τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν, "And that the Gentiles might glorify God for *His* mercy," in support of which he adduces several passages of the Old Testament. First comes Ps. xviii. 50 in ver. 9, introduced by καθὼς γέγραπται, "according as it is written." (See Table A. II. 1. (35)). It is a *writing*, then, from which the first is made. Next comes Deut. xxxii. 43, in ver. 10, introduced by καὶ πάλιν λέγει, "and again he (or, it) says," the latter, *it*, if ἡ γραφή be understood. (See Table B. I. 1. (4)). Thirdly, Ps. cxvii. 1, in ver. 11, prefaced by καὶ πάλιν only, λέγει being understood, unless Lachmann's text be adopted. (See Table B. I. 1. (5)). Lastly, Isa. xi. 10, in this ver. 12, prefaced by καὶ πάλιν Ἡσαΐας λέγει, "and again Esaias saith." πάλιν shows that it is *another* quotation, and by no means implies that Isaiah said the preceding one. He says only that in ver. 12. And what does he say? First, ἔσται ἡ ῥίζα τοῦ Ἰεσσαί, "There shall be the root of Jesse," not *a* root as in the Auth. Vers. This refers back to ver. 1 of Isa. xi. "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots"—a prophecy of the Messiah, fulfilled in our Lord, who descended from David according to the flesh. Next, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, "and he that shall rise (rather, even he who stands up or rises) to reign over the Gentiles." This clause I regard as expletive of the preceding. Lastly, ἐπ' αὐτῷ ἔθνη ἐλπιούσιν, "upon Him shall the Gentiles trust." It would

seem to be chiefly for this that the quotation is introduced. And though Paul's language differs somewhat from Isaiah's, who retains the figurative form, while Paul resolves it, yet they are both found to express the same idea. "Isaiah says." But his words are prophetic; and as God alone knows the future, so He will have told him.

There is no other way of accounting for these prophetic utterances.

## (20) (17)

Gal. iii. 16.

16. τῷ δὲ Ἀβραάμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ. οὐ λέγει Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνὸς [Καὶ τῷ σπέρματι σου] ὅς ἐστιν Χριστός.

16. δε ... D\*FG it vg Chr al om | ἐρρεθσαν (Gb') c. AB\* (neglex Mai) C D\*FG al mu Dam ... στ ἐρρηθ. c. D\*\* EKL al pl Chr al; al<sup>2</sup> Eus<sup>118</sup> Thph ἐδοθησαν | σπερμασιν ... D\* d e add σου | ὅς ... D\*E (sed d e quī) Chr ὁ item quod Ir Tert al mu; F\*G ου (g quo).

Gal. iii. 16.

16. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one [And to thy seed,] which is Christ.

When God said to Abraham, as recorded in Gen. xii. 3, l.p., "In thee shall all families of the earth be blessed," He fore-announced the gospel to him. See Gal. iii. 8. *That* gracious word was uttered when God told Abraham to quit the land of his fathers; and God remembered it after foretelling the birth of Isaac (Gen. xviii. 18). But after Abraham, at God's command, had in intention, though not in fact, offered up Isaac, another form was given to the gracious word. It then ran: "In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Gen. xxii. 18). And that "thy seed" did not mean Isaac, is evident, for the same gracious word was uttered to him: "Unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swear unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed" (Gen. xxvi. 3, 4). These utterances Paul speaks of when he says in ver. 16, "Now to Abraham and his seed were the promises made," or spoken. And he gives an interpretation of the expression τῷ σπέρματι

αὐτοῦ, "his seed." He writes, οὐ λέγει Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, "He saith not, And to seeds, as of many," *i.e.*, the plural form is not used, as if many persons were intended; ἀλλ' ἐφ' ἐνός, Καὶ τῷ σπέρματί σου, "but as of one, And to thy seed," *i.e.*, but the singular form is employed, as if one person only were meant. Turning back to what Paul had already said, we find him telling in ver. 10, "For as many as are of the works of the law are under the curse." But he adds in ver. 13, "Christ hath redeemed us from the curse of the law, being made a curse for us;" and he announces a purpose or effect thereof in ver. 14—"that the blessing of Abraham might come on the Gentiles through Jesus Christ." Now, it is in explanation and confirmation of this that Paul goes back to the promises made to Abraham, which have been brought forward in the beginning of these remarks; and he consequently limits the expression τῷ σπέρματι αὐτοῦ "his seed," to the singular number, and applies it directly to Jesus; for he says, καὶ τῷ σπέρματί σου, ὃς ἐστὶν Χριστός, "and to thy seed, which is Christ." According to Paul's interpretation, then, which is met with here, Jesus Christ was "the seed" intended by God in His promise to Abraham of blessing for all the nations of the earth. The subject of λέγει in the phrase οὐ λέγει may be either ἡ γραφή "the scripture," or rather ὁ θεός, "God." οὐ λέγει καὶ τοῖς σπέρμασιν ὡς ἐπὶ πολλῶν, ἀλλὰ λέγει καὶ τῷ σπέρματί σου, ὡς ἐφ' ἐνός, ὃς ἐστὶν Χριστός, "He says not, And to seeds, as if about many; but He says, And to thy seed, as if about one, who is Christ." This shows how Paul interprets scripture, and what view he takes of its *single* words.

## (21)

Gal. iv. 30.

30. ἀλλὰ τί λέγει ἡ γραφή; [Ἐκβαλε τὴν παιδίσκην, κ.τ.λ.]

Gal. iv. 30.

30. Nevertheless what saith the scripture? [Cast out the bondwoman, etc.]

This passage was considered before in Table A. III. 2. (5).

## GENERAL SUMMARY.

From this examination in detail it is seen that two of the New Testament writers, *viz.*, Luke and Paul, use the introductory formula containing λέγει with a *special* reference; that

is, containing some expression pointing out the writer, or the book, or sometimes both. The following table gives the writings, with the number of instances that are met with:—

New Testament writing.	No. of instances.	New Testament writing.	No. of instances.
Luke in Gospel . . .	1	Paul in Ep. to Romans	14 11
„ Acts of Apos. . .	4	„ „ Galatians	2 1

There are thus *four* writings and *twenty-one* instances; but several of these have been set down in former tables, as Rom. iv. 3 in A. III. 1. (10); ix. 17 in A. III. 2. (2); ix. 2 in A. III. 2. (3); and Gal. iv. 30 in A. III. 2. (5); so that Paul in Ep. to Rom. instead of 14 has 11, and in Ep. to Gal. instead of 2 has 1, whereby the number belonging to this table alone is reduced to 17.

Again, though Luke is the writer of the Acts of the Apostles, as well as of the Gospel that goes by his name, yet these being historical records, the quotations therein do not always proceed from him. And in the present instances they are all made by others. Our Lord makes the one in the Gospel; and of those in Acts, Peter makes two; Stephen, one, and Paul, one; and thus, excepting *four*, all in this table are made by Paul.

Next, of the Old Testament writings, *seven* are quoted from, viz., Genesis, Exodus, Deuteronomy, 1 Kings, Psalms, Isaiah, and Hosea, and the following table will show them, and the number of quoted passages in each:—

Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.
Genesis . . . 3	1	1 Kings . . . 2	1	Isaiah . . .	5
Exodus . . . 3	2	Psalms . . . 6	4	Hosea . . .	1
Deuteronomy . . 1					
					21 19 15

But Ps. xvi. 10 is quoted *twice*, in Acts ii. 25, and xiii. 35; and Ps. cx. 1 is also quoted *twice*, in Luke xx. 42, and Acts ii. 34, so that, instead of *six* places in the Psalms, there are only *four*, thus bringing the number down to 19. And if the 2 in Genesis, and 1 in Exodus, and 1 in 1 Kings, which have occurred in former tables, be also deducted, the number will be further reduced to *fifteen*. Our Lord quotes His one from the *Psalms*, and so does Peter in both of his; Stephen quotes his one from Isaiah, and Paul does all the rest, in fact, quotes from all the *seven* writings.

Lastly, the *forms* of the introductory formula, whereby it is specialized, are worthy of notice, and may be summarized as under :—

ἡ γραφή λέγει, "the scripture says," in Rom. iv. 3, where <i>Genesis</i> is quoted.	ὁ νόμος ἔλεγεν, "the law was saying," in Rom. vii. 7, where <i>Exodus</i> is quoted.
,, ix. 17, τῷ Φαραῶ, "to Pharaoh," in <i>Exodus</i> .	Μωϋσῆς λέγει, "Moses says," in Rom. x. 19, where <i>Deuteronomy</i> is quoted.
,, xi. 2, ἐν Ἠλίᾳ, "in Elias," i.e. 1 <i>Kings</i> .	
Gal. iv. 30, where <i>Genesis</i> is quoted.	
Δαυεὶδ λέγει, "David says," in Luke xx. 42, ἐν βιβλῷ ψαλμῶν, "in book of Psalms."	ὁ προφήτης λέγει, "the prophet says," in Acts vii. 48, where <i>Isaiah</i> is quoted.
Acts ii. 25, where <i>Psalms</i> xvi. is quoted.	Ἡσαΐας λέγει, "Isaiah says," in Rom. x. 16, where ch. liii. is quoted.
,, 34, ,, ,, cx. ,,	,, ,, 20, ,, lxxv. 1 ,,
Rom. iv. 6, ,, ,, xxxii. ,,	,, ,, 21, ,, ,, 2 ,,
,, xi. 9, ,, ,, lxi. ,,	,, xv. 12, ,, xi. ,,
λέγει, i.e. Θεός, "says," that is, God, in Acts xiii. 35, where <i>Psalms</i> xvi. is quoted.	λέγει ὁ χρηματισμὸς, "says the answer of God," in Rom. xi. 4, where 1 <i>Kings</i> is quoted.
Rom. ix. 15, τῷ Μωϋσεῖ, "to Moses," in <i>Exodus</i> .	
,, ix. 25, ἐν Ὡσηέ, "in <i>Hosea</i> ."	
Gal. iii. 16, where <i>Genesis</i> is quoted.	

The formula ἡ γραφή λέγει, "the scripture says," has been already fully remarked on. It may be merely added here that, in this table, *Genesis* twice, and *Exodus*, and 1 *Kings* are spoken of as "the scripture;" at least, that quotations are given as adduced from "the scripture," which are found in these books; and hence the inference that the *former* embraces the *latter*, or that these books form parts of "the scripture."

The formula ὁ νόμος ἔλεγεν, "the law was saying," introduces a quotation from *Exodus*. It has been shown that "the law" is a very expansive term, denoting, in its most limited sense, the *ten* words or commandments, which I take to be the meaning here, as the tenth commandment is quoted; but extended to embrace the five books of Moses, and hence called "the law of Moses," and not only so, but to embrace the prophetic writings also, as quotations from them are said to be "written in the law;" even quotations from the *Psalms* are spoken of as "written in the law," whence it would appear that "the law" is sometimes extended to embrace all the Old Testament writings.

The formula Μωϋσῆς λέγει, "Moses says," shows most

clearly that Paul, who quotes from Deut. xxxii. 21, and prefaces the quotation with these words, took *him* for the composer of the song there recorded, as the history asserts (ch. xxxi. 30, xxxii. 44). But why should we stop at *that* point? Why should we not give equal weight to the context before and after? If the record is *true* that "Moses said" the words of the song, how should it be *untrue*, when it states in ch. xxxi. 24, ". . . When Moses had made an end of writing the words of this law in a book, until they were finished, (25) that Moses commanded the Levites, . . . saying, (26) Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God;" and again, ch. xxxii. 46, "And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law." I mean, when Paul here affirms that *Moses said* the song, which depends for its reality on the truth of the record, the record must equally be true when it speaks in the previous context of *Moses writing*; for, if the latter is false, how can it be true that we have Moses' words? The one goes with the other. Admit that Paul is right, and we have Moses' writings, not his words handed down traditionally; but if, on the other hand, the historical record is untrue, equally untrue is it that "Moses says." So much, then, for Paul's statement.

The formula *Δαυιδ λέγει*, "David says," followed by quotations from several Psalms, viz., xvi., xxxii., lxix., and cx., shows us that he was the writer of them. Paul, in his Epistle to the Romans, quotes from xxxii. and lxix., prefacing the quotations with this formula. Peter, in his address to the Jews assembled at Jerusalem on the day of Pentecost, as recorded in Acts ii. 14—36, quotes from xvi. and cx., and prefaces with this formula. His audience, then, must have allowed that David was the writer of them. And from the way that Peter proceeds to argue from the quotations, and to draw a conclusion which would certainly be very startling to them, (ver. 36) "God both made that same Jesus, whom ye have crucified, both Lord and Christ," καὶ κύριον καὶ Χριστόν, it is apparent that they were familiar with the authorship, though they may have been ignorant of the subject-matter of the Psalms, and



could not tell what David meant when he so wrote. But they would not thus be singular, for an earlier Jewish audience showed like ignorance. Our Lord put the question, "How say they that Christ is David's son? and David himself saith in the book of Psalms, The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool. David therefore calleth Him Lord; how is He then his son? The puzzle was how the Christ could be David's son, and yet David speaks of Him as his Lord. And how did the Jewish audience solve it? In Matt. xxii. 46 it is written, "And no man was able to answer Him a word." Here our Lord quotes from Ps. cx., and prefaces with the name of the *book*, ἐν βιβλῳ ψαλμῶν, "in the book of Psalms," as well as the name of the *writer* of the psalm. Matthew varies from Luke by giving ἐν πνεύματι, "in spirit" (ch. xxii. 43), while Mark varies from both by having ἐν τῷ πνεύματι τῷ ἁγίῳ, "in the Holy Ghost;" which tells plainly that David spake by inspiration. And if our Lord's word on this point is not to be taken, then whose is to be? in other form, none other's word on this point can be received, not even that of him who declares that by him "the Lord saith," if our Lord's word is denied. In fact, the doctrine of inspiration is at an end, and men have been all along believing a falsehood; but with this there is the blasphemous assertion that our Lord spake not the truth, and consequently could not and cannot be "the truth." But this whole conclusion seems like the product of the "father of lies," who would, no doubt, like men to believe it. If the doctrine that "holy men of God spake *as they were* moved by the Holy Ghost" (2 Pet. i. 21), which has been all along believed, is a falsehood, and if our Lord, when He said that "David spake by the Holy Ghost," was uttering a falsehood, then, He and His apostles were in league with "the father of lies" for the upholding of His kingdom on earth, and the assertion that the kingdom of Satan would be overthrown by them was another untruth. And thus it must come to pass that one will necessarily be in doubt as to the truth of what they said, unless it be known otherwise. And thus what need to know what they said? Better to be ignorant. But nay. Our Lord spake the truth. His apostles spake the truth. Jesus came to destroy



the works of the devil—the father of lies. He came to overthrow his kingdom, and set up the kingdom of truth on the earth. And men have believed the truth, who have believed His word. And He taught that there were men inspired by God, and men have hitherto believed Him—and all who believe will continue to hold the doctrine of inspiration—a doctrine which can be rejected only by those who refuse His word, and who prefer to believe a lie, and thus prove themselves subjects of the kingdom of darkness, and not children of the light.

The formula *Ἡσαίας λέγει*, "Isaiah says," is *four* times used by Paul in his Epistle to the Romans, when he quotes from chapters xi., liii., and lxv. It never seems to have occurred to Paul that chapter xi., which he quotes from in Rom. xv., was written by one Isaiah, and chapters liii. and lxv., which are quoted from in Rom. x., were written by another Isaiah. He simply speaks of Isaiah as having said all, the later as well as the earlier chapters. And if he, eighteen hundred years ago, wrote in this way (and he would write as he knew, and he would know at all events as an educated Jew would), does it become one now to speak of an Isaiah for the first half of the book, and a pseudo-Isaiah for the other half? Is it not presumptuous in writers now, to pretend to knowledge of things long past, of which those in earlier times were ignorant, and of which they have handed down no record? This pretended knowledge is twin-sister to fictitious, and derives existence from these writers' imaginations. They build on fancy, not on fact, and the fabric is unreal. Isaiah was "a prophet," as Stephen called him, when, as recorded in Acts vii. 48—50, he quoted from chapter lxvi., and prefaced with "as saith the prophet." And surely Isaiah "the prophet" could write the contents of the latter half of the book that goes by his name, as well as the first half—and there need be no necessity for the creation of a pseudo-Isaiah to halve the work with him.

Finally, the formula *λέγει*, with *θεός* implied, occurs *four* times, and is used by Paul thrice in his own writings, and once as reported by Luke. In Rom. ix. 15 he quotes from Exodus (ch. xxxiii. 19), where God is represented as conversing with Moses, and so Paul writes: *τὸ Μωϋσεῖ λέγει*. Again, in Rom. ix. 25 he quotes from Hosea (ch. ii. 25),

where we have "the word of the Lord that came to Hosea" (ch. i. 1), as is intimated by the "saith the Lord," that repeatedly occurs; and so Paul writes: *ὥς καὶ ἐν τῷ Ὡσηὲ λέγει*. Once more, in Gal. iii. 16, he quotes from Genesis (ch. xxii. 18), where God gives the promise to Abraham, and so Paul writes: *τῷ δὲ Ἀβραάμ . . . οὐ λέγει, κ.τ.λ., ἀλλὰ . . . Καὶ τῷ σπέρματί σου*. Now, from the second one it is manifest, not only that God is the speaker, but also that Hosea is the writer. There is no doubt in Paul's mind, then, that God spake by Hosea, or in other words, that Hosea was one of God's prophets, by whom He revealed His will, and made known, when necessary, events that were yet to happen. And from the first and last it is equally manifest to whom God spake when He uttered the words quoted; viz., to Abraham and Moses. There is no doubt, I again say, in Paul's mind, that God has spoken to men. He believed in a revelation from God to man, that man is capable of receiving the knowledge of God's will, and that God has imparted such knowledge, a knowledge which the receiver may not have kept to himself, but have communicated to others. And thus we come round again to the doctrine of inspiration—that "holy men of God spake, moved by the Holy Ghost." And when Peter wrote these words, it is evident that he enunciated no novel doctrine, for we find him, as reported by Luke in Acts ii., when addressing the Jews assembled at Jerusalem at the feast of Pentecost, saying, (ver. 16) "But this is that which was spoken by the prophet Joel; (ver. 17) And it shall come to pass in the last day, saith God;" . . . and again, (ver. 25) "For David speaketh concerning him . . . (ver. 27) . . . Neither wilt Thou suffer Thine Holy One to see corruption . . . (ver. 31) He, seeing this before, spake of the resurrection of Christ. . . ." Peter, in the audience of these Jews, affirms that God said what Joel spoke, and that David prophesied in the words of Ps. xvi. And we find Paul, as reported in Acts xiii., when addressing the Jews and others in the synagogue at Antioch in Pisidia, saying, (ver. 32) "We declare unto you glad tidings, how that the promise which was made unto the fathers, (ver. 33) God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; . . . (ver. 35) wherefore He saith

also in another *psalm*, Thou shalt not suffer Thine Holy One to see corruption." Paul also, in the audience of Jews, affirms that God said what David wrote, and, moreover, afterwards brought to pass the fulfilment of His words. The doctrine of inspiration is as old as the time when God first spake to man, as old as the time of man's residence in the Garden in Eden.

## TABLE B. II.

Embraces all those quotations whose introductory formula contains the verb λέγειν, "to say," in the form of the *present participle active*, i.e. λέγων-ουσα, λέγοντος; and it is subdivisible into two parts, Table B. II. 1, and Table B. II. 2, according as there is a *general* or a *special* reference.

### TABLE B. II. 1,

Where the introductory formula contains a *general* reference.

#### (1) (1)

Matt. xxii. 31.

31. περὶ δὲ τῆς ἀναστάσεως τῶν νεκ. ὧν, οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος (32) [Ἐγὼ εἰμι ὁ θεὸς Ἀβραάμ, κ.τ.λ.]

31. ὑμῖν (al pauc ημῖν, vñ<sup>allq</sup> post λεγον-τος) ... KΔ al<sup>16</sup> fere e syr<sup>p</sup> schol Ir Cyp om | ὑπο ... Β απο.

Matt. xxii. 31.

31. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, (32) [I am the God of Abraham, etc.]

The subject here considered is "the resurrection of the dead," brought under notice by "the Sadducees which say that there is no resurrection" (ver. 23), in replying to whose question for solution Jesus says, (ver. 29) "Ye do err, not knowing the scriptures, nor the power of God." They began with saying, "Master, Moses said" (ver. 24), and then quote Deut. xxv. 5. Jesus answers, Ye know not the scriptures, if ye think there is no resurrection. "Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham?" etc.; when He quotes Exod. iii. 6, and follows it up with, "God is not the God of the dead, but of the living" (ver. 29, 31, 32). Now, mark Jesus' answer. They began, "Moses said;" He

replies, "Have ye not read that which was spoken by God?" They seemed to be familiar with what Moses said, and would allow whatever was met with in his books. But Jesus takes them to a higher than Moses, to God; or would have them understand that what God had spoken was to be found in Moses' books, and if they were familiar with them, that they could not but have read what God had said: "Have ye not read?" More than that, what Jesus quotes from Exod. iii. 6, is what God spake to *Moses*, when He appeared to him in the unconsumed burning bush at Mount Horeb (ver. 1—6). But Jesus says, τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ, "That which was spoken unto you by God." And they could not answer that it was not so; for in Exod. iii. 15, it is recorded: "And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations." What was spoken to Moses, and through him to the children of Israel, was meant for them of all generations, so that the word is true that it was "spoken unto you." If what Jesus quotes as *spoken by God*, was not spoken by Him, then He was in error in saying so, equally with Moses who wrote it as spoken by God. But those who believe Him to be "the truth," and to have always spoken the truth, will reject such an assertion with abhorrence. And thus we shall have His confirmation of the truth of the Old Testament record, and that it was what God had spoken that would be read there.

## (2)

Mark xv. 28.

27. Καὶ σὺν αὐτῷ σταυροῦσιν δύο ληστὰς,  
... (28) καὶ ἐπληρώθη ἡ γραφή ἡ λέ-  
γουσα [Καὶ μετὰ ἀνδρῶν ἐλογίσθη.]  
28. στ (Ln) καὶ ἐπληρώθη ἡ γραφή (H  
φωνή) ἡ λέγουσα (cop om, V al add  
το) Καὶ (al pauc om) μετὰ ἀνδρῶν  
ἐλογίσθη c. EFGHKLMP SUVITΔ al  
pl it<sup>1er</sup> vg cop syr<sup>utr</sup> go aeth al ... om  
(Gb<sup>00</sup>) c. ABC (et\* et<sup>\*\*\*</sup>) DX al<sup>45</sup> fere  
(in his evgl fere<sup>20</sup>). k sah sl<sup>2</sup>.

Mark xv. 28.

27. And with him they crucified two  
thieves. . . . (28) And the scripture  
was fulfilled, which saith, [And he  
was numbered with the trans-  
gressors.]

See remarks on this passage in Table A. III. 1. (3), page 76.

## (3)

John xix. 24.

24. εἶπαν οὖν πρὸς ἀλλήλους Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνας ἔσται. ἵνα ἡ γραφὴ πληρωθῇ ἣ λέγουσα [Διμερίσαντο τὰ ἱμάτια μου, κ.τ.λ.]  
 24. εἶπαν c. LX al? ... στ Ln ειπον c. tell ut vdtr | ουν ... D\* \* cop<sup>wi</sup> syr<sup>p</sup> m<sup>κ</sup> δε (syr aeth al et dixerunt) | εσται ... D\* \* εστω, item it vg Cyp al cuius sit | η λεγουσα ... B 249. a b c e ff<sup>2</sup> (non f g l vg) sah pers<sup>v</sup> om : ita Ln.

John xix. 24.

24. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be : that the scripture might be fulfilled, which saith, [They parted my raiment, etc.]

This passage was considered in Table A. III. 1. (7), page 79, where see the remarks.

## (4) (2)

Heb. ii. 6.

6. διεμαρτύρατο δέ που τις λέγων [Τί ἐστίν ἄνθρωπος, κ.τ.λ.]  
 6. δέ που τις : sic edd, non ut Ln 49. δέ ποῦ τις.

Heb. ii. 6.

6. But one in a certain place testified, saying, [What is man, etc.]

This long quotation, in verses 6—8, is taken from Ps. viii. 5—7, and is introduced by the words, διεμαρτύρατο δέ που τις λέγων, “But one in a certain place testified, saying.” *Who* it is that thus testifies is not said, nor *where* the testimony is recorded. Yet, as in chapter i. the writer has been quoting from the book of Psalms, it might be supposed that the same source furnished the present one. And from the general way of introducing, it may be supposed also that those for whom the epistle was written would readily know whence the quotation was taken, and the book of Psalms would likely be that they were most familiar with. We know that that was the source. The use here made will come under consideration in a future volume.

## (5) (6) (7) (3) (4) (5)

Heb. ii. 12, and 13 twice.

11. ἄτε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι ἐξ ἑνὸς πάντες· δι’ ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν, (12) λέγων [Ἀπαγγεῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνῶσω σε.] (13) καὶ πάλιν [Ἐγὼ ἔσομαι πεποιθὺς ἐπ’ αὐτῷ.] καὶ πάλιν [Ἰδοὺ ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ θεός.]

Heb. ii. 12, and 13 twice.

11. For both he that sanctifieth and they who are sanctified are all of one : for which cause he is not ashamed to call them brethren, (12) Saying, [I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.] (13) And again, [I will put my trust in him.] And again, [Behold I and the children which God hath given me.]

Who the speaker is that is here introduced λέγων, "saying" (ver. 12), is ascertained by referring back to ver. 9, where Jesus is named (and that for the first time in this epistle) after Paul had brought forward the quotation from Ps. viii., which speaks of man. In the previous part of the epistle, it was the Son of God in contrast with angels. Here it is the Son of God become man (see ver. 14). It is the divine and human person, Jesus, who is not ashamed to call οἱ ἁγιαζόμενοι, "the sanctified," brethren, saying, in the words of Ps. xxii. 23, "I will declare Thy name unto my brethren," etc. This psalm is evidently, from its application in the New Testament, a Messianic one. We find ver. 2 quoted by our Lord, as recorded in Matt. xxvii. 46 and Mark xv. 34, in His exclamation from the cross: "My God, my God, why hast Thou forsaken me?" Ver. 19 is applied to the act of the soldiers, and said, in Matt. xxvii. 35 and John xix. 24, to have been fulfilled thereby. And here ver. 23 is represented as being spoken by Jesus. While these are the only parts quoted, there are other parts evidently had in view in the New Testament writings. The next quotation is introduced by καὶ πάλιν, "and again," λέγων being understood. As to the source of this second one, there are various opinions. Tischendorf favours 2 Sam. xxii. 3, בְּיָמֵי דָוִד, Sept. πεποιοθὼς ἔσομαι ἐπ' αὐτῷ, words the same as those found in Hebrews, only ἐγὼ begins, and the next two are transposed. This chapter of 2 Sam. is the same as Ps. xviii., the preface of which in ver. 1 tells, just as ver. 1 of 2 Sam., the occasion when it was composed; viz., "When the Lord had delivered David out of the hand of all his enemies, and out of the hand of Saul." Tregelles refers the quotation to the psalm, ver. 3, בְּיָמֵי דָוִד, Sept. (xvii.) ἐλπιδὴ ἐπ' αὐτόν: Alex. MS., Ald. et Compl. Edid. καὶ ἐλπιδὴ; but it is clear that, though in this epistle Paul generally uses the Sept. Vers., he has not used it here, if the quotation is taken from the psalm. I have referred it\* to Isa. viii. 17, לֹא יִיָּדָע, Sept. καὶ πεποιοθὼς ἔσομαι ἐπ' αὐτῷ; and in Isa. xii. 2 the same words are found in the Sept. Vers., as the rendering of מְבַרְכִּים, the Alex. MS. giving ἐν αὐτῷ, Ald. Ed. ἐπ' αὐτῷ, Compl. Ed. ἐπ' αὐτοῦ, Vat. Ed. ἐπ' αὐτῷ,

\* See "The Old Testament in the New," page 17.



for which there is nothing in the Hebrew original. The remaining quotation is from Isa. viii. 18, introduced by *καὶ πάλιν*, "and again," *λέγων* being understood here also. Some object to referring the preceding quotation to ver. 17, the previous verse, in Isaiah, and say that the writer would not have said *καὶ πάλιν*, but would just have continued to quote, had he taken the second one from Isa. viii. 17. However that may be, is not the writer at liberty to do as he pleases? and sometimes to add quotation to quotation, without any connecting word, as Paul does in Rom. iii. 10—18, where *seven* occur in succession; or by simply using *καί* "and," as Paul does in Rom. ix. 33, and Heb. i. 8, 9 and 10—12; or by using *καὶ πάλιν*, "and again," as Paul does in Rom. xv. 9—12 where *four* quotations are given. And why may he not use it here? Because Isa. viii. 17 is followed by 18, and does not need *καὶ πάλιν* to connect them? But may not Paul so connect them if he pleases?

And Isa. viii. is several times quoted or referred to in the New Testament. Peter, in 1 Ep. iii. 14, 15, evidently has verses 12, 13 in view; and ver. 14, l.p., is quoted by Paul in Rom. ix. 33, f.p., and by Peter in 1 Ep. ii. 8; and ch. viii. 23—ix. 1 (of the Heb. text) are quoted in Matt. iv. 14—16 as fulfilled. There need be no hesitation, then, in referring the middle one to this chapter; the only question might be, Should it be referred to this place in preference to any other? And I do not refuse to another the liberty I take to myself.

## (8) (6)

Heb. vii. 21.

20. ... οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, (21) ὁ δὲ μετὰ ὀρκωμοσίας διὰ τοῦ λέγοντος πρὸς αὐτόν [Ὁ μωσὴν κύριος, κ.τ.λ.]

20. D\* (E? E'?) al d e syr<sup>p</sup> om οἱ μεν ad  
ορκ. sec.

Heb. vii. 21.

21. (For those priests were made\* without an oath, but this with an oath by him that said unto him, [The Lord swear, etc.] )

\* Or, without swearing of an oath.

The writer of this epistle has been comparing or contrasting the priesthood of old with that of Jesus. In chapter iii. 1 he speaks of "the High Priest of our profession, Christ Jesus," after comparing whom with Moses, he writes in chapter iv. 14, "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our*

profession." He next tells of the authority and honour of our Saviour's priesthood, how that He took not this honour unto Himself (ch. v. 4), "but He that said unto Him, Thou art My Son, to-day have I begotten Thee. As He saith also in another *psalm*, Thou art a priest for ever after the order of Melchisedec" (ver. 5, 6). This quotation from Ps. cx. 4, occurs there for the first time in this epistle, but it is repeated or referred to several times afterwards, as at v. 10, vi. 20, vii. 17, and in the present passage, where there is a contrast pointed out: "For they on the one hand *without an oath* are made priests, he on the other hand *with an oath*." He had previously said (in ch. v. 4), "No man taketh this honour unto himself, but he that is called of God;" and (in ver. 10) he speaks of Christ as "called of God an high priest after the order of Melchisedec." That lets us see who it was that spake to Him with an oath; and who is meant by τοῦ λέγοντος πρὸς αὐτόν in the introductory formula. From this application, there can be no doubt that the verse belongs to Jesus, who is the "High Priest for ever," to whom Jehovah so sware; and we have seen from the application of the first verse to Christ, that He is the King on His throne—whom Jehovah seated there, till He should make His enemies His footstool. And thus Jesus Christ is the enthroned kingly Priest for ever, or the for ever priestly King upon His throne.

## (9) (7)

Heb. xii. 26.

26. οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσεν τότε,  
 νῦν δὲ ἐπήγγελλται λέγων ["Ἐτι ἅπαξ  
 ἐγὼ σείσω οὐ μόνον τὴν γῆν ἀλλὰ καὶ  
 τὸν οὐρανόν.]"

Heb. xii. 26.

26. Whose voice then shook the earth;  
 but now he hath promised, saying,  
 [Yet once more I shake not the earth  
 only, but also heaven.]

Paul has been contrasting the former dispensation, as he gives it in verses 18—21, with the latter, as he gives it in verses 22—24; which he follows up by saying: "See that ye refuse not him that speaketh" (ver. 25). In ch. ii. 3 he had put the question: "How shall we escape, if we neglect so great salvation?" (ver. 3, 4); and he here returns to the same point: (ver. 25) "For if they escaped not, who refused him that spake on earth, much more *shall not we escape*, if we turn away from Him that *speaketh* from heaven" (see ch. x.

28, 29, iii. 17). And then, referring to what is recorded in Exod. xix. as having happened at the giving of the law, he adds, (ver. 26) "Whose voice then shook the earth," as is read in Exod. xix. 18, "The whole mount quaked greatly," in contrast to which is the passage in Haggai ii. 6, which he quotes, prefacing with: "But now he hath promised, saying." Against the *τότε* is the *νῦν*, and against the shaking of the earth is that of the heavens also. "I will shake the heavens and the earth," says Haggai, which Paul gives in his: "I will shake not only the earth, but also the heaven," which form he puts it in to lay "emphasis on the fact that the latter will display something more wonderful, more godlike than the former." This quotation Paul accompanies with an interpretation grounded on the first words. He says, ver. 27, *τὸ δὲ ἔτι ἅπαξ, δηλοῖ τῶν σαλευομένων τὴν μετάθεσιν ὡς πεποιμένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα*, "And this, 'Yet once more,' signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." This is not the first time that an interpretation has been founded on a single word of scripture (see Gal. iii. 16), and lets one see how every word in God's book is to be regarded.

(10)

James ii. 23.	James ii. 23.
23. καὶ ἐπληρώθη ἡ γραφή ἣ λέγουσα [Ἐπίστευσεν δὲ Ἀβραάμ τῷ θεῷ, κ.τ.λ.]	23. And the scripture was fulfilled, which saith, [Abraham believed God, etc.]

This passage has been already fully considered in Table A. III. 1. (14), page 86, where see.

GENERAL SUMMARY.

This examination shows that in *five* of the New Testament writings, the quotations from those of the Old have the introductory formula here considered prefacing them. The subjoined table gives the writings, with the number of instances found in each:—

New Test. writing.	No. of instances.	New Test. writing.	No. of instances.	
Matthew's Gospel	1 1	Paul in Ep. to Hebrews	6	6
Mark's	1	James in Ep.	1	1
John's	1		10	7

Three of these, however, have occurred in former tables, viz., the one in Mark, John, and James, whereby the number specially belonging to this table is reduced to seven, the one in Matthew, and Paul's six, so that λέγων with a *general* reference may be said to appear only in *two* New Testament writings, Matthew's Gospel and the Epistle to the Hebrews.

Again, as has been stated before, in the historical books it is not always the writer who makes the quotation. Here, in Matthew it is given as made by Jesus, though in Mark and John they themselves give them; but as these have been considered in previous places, it is only the former that need be attended to here.

Next, *five* of the Old Testament books are quoted from and placed in this table, and the following one shows which they are, with the number of places quoted:—

Book of O. T.	No. of places quoted.	Book of O. T.	No. of places quoted.
Genesis . . .	1	Isaiah . . .	3 2
Exodus . . .	1 1	Haggai . . .	1 1
Psalms . . .	4 3		<hr/> 10 7

But Genesis is quoted by James, under the term "the scripture;" Psalms by John, and Isaiah by Mark, under the same term—and thus the number is reduced to *seven*, as shown above.

Exodus iii. 6 is quoted by our Lord, who asserts that the words quoted were spoken by God. What plainer language, then, to declare that God has spoken, and that His word has been written?

The book of Psalms is quoted by Paul, in one quotation from which God is the speaker, viz., in Heb. vii. 21 from Ps. cx. 4; in another, our Lord, viz., in Heb. ii. 12 from Ps. xxii. 23 (and if Heb. ii. 13, f.p., be regarded as taken from Ps. xviii. 2, there is another; or if as taken from 2 Sam. xxii. 3, there is another Old Testament writing quoted from); and, in a third, τὸς, "a certain one," without telling who, and who can only be called a psalmist.

Isaiah is quoted by Paul as spoken by our Lord, in Heb. ii. 13 from Isa. viii. 17, 18. And Haggai's words in ch. ii. 6, Paul quotes in Heb. xii. 26, and uses as spoken by God.

## TABLE B. II. 2

Embraces all those quotations whose introductory formula contains λέγων-ουσα, λέγοντος accompanied by a *special* reference, *i.e.*, pointing out the particular book or writer, or both.

### (1) (1)

Matt. i. 22.

22. τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος (23) [Ἴδοὺ ἡ παρθένος, κ.τ.λ.]  
 22. υπο κυρ. (Gb') cum BCDZΔ al ... στ  
 υπο του κυρ. c. EKLMSUV etc Eus  
 etc | του προφ. ... D al vv mu vel  
 praem vel add ησαιου.

Matt. i. 22.

22. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, (23) [Behold, a virgin, etc.]

Isa. vii. 14 is here quoted in ver. 23; and in the prefatory words it is said to be τὸ ῥηθὲν ὑπὸ κυρίου, "what was spoken by the Lord." The translation "of the Lord" is ambiguous, since *of* is now used as also meaning *concerning*, and we apply the term Lord to Jesus, so that "spoken of the Lord" might be taken to signify "spoken concerning the Lord" Jesus—a sense which, from the quotation that follows, would not be seen to be inappropriate, but the reverse, and yet which is not the sense at all, as the words mean "spoken by the Lord," *i.e.*, Jehovah uttered them. Isa. vii. 3: "Then said the Lord unto Isaiah, Go forth now to meet Ahaz . . . (4) And say unto him . . . (10) Moreover the Lord spake again unto Ahaz, saying . . . (14) Therefore the Lord Himself shall give you a sign;" and then follow the quoted words. The meaning of διὰ τοῦ προφήτου is hence evident. The Lord said to Isaiah, and Isaiah said to Ahaz; *i.e.*, the Lord spake *through* Isaiah. And it does not matter whether λέγοντος be joined to κυρίου, or προφήτου, as the sense is the same—"spoken by the *Lord saying* through the prophet,

Behold," etc., or "spoken by the Lord through the *prophet*, saying, Behold," etc. The primary speaker is manifest, either way.

## (2) (2)

Matt. ii. 15.

14. ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον, (15) καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος [Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.]

15. υπο κυρ. (Gb') c. BCDZA al ... στ υπο του κυρ. c. EKLMSUV etc.

Matt. ii. 15.

14. When he arose, he took the young child and his mother by night, and departed into Egypt: (15) And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, [Out of Egypt have I called my son.]

The same introductory formula occurs here as above, viz. τὸ ῥηθὲν . . . λέγοντος, and the same observations may be made on it. The quotation is here made from Hos. xi. 1. These two passages might have been placed in the preceding table; only it is seen that the quotations are made from prophetic books.

## (3) (3)

Matt. ii. 17.

16. Τότε Ἡρώδης ... ἀποστείλας ἀνείλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὄροις αὐτῆς ... (17) τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου λέγοντος (18) [Φωνὴ ἐν Ῥαμὰ ἠκούσθη, κ.τ.λ.]

17. δια (Gb') c. BCDZ al<sup>10</sup> fere it<sup>pl</sup> vg al Chr Hier, sed D al<sup>3</sup> praem υπο (al add του) κυριου... στ υπο c. EKLMSU VΔ etc (et syr<sup>p</sup> m<sup>ss</sup>) | ιερεμιου ... al<sup>7</sup> item ed<sup>lat</sup> om.

Matt. ii. 17.

16. Then Herod . . . sent forth, and slew all the children that were in Bethlehem and in all the coasts thereof, . . . (17) Then was fulfilled that which was spoken by Jeremy the prophet, saying, (18) [In Rama was there a voice heard, etc.]

The quotation in ver. 18 is taken from Jer. xxxi. 15, which the introductory formula speaks of as τὸ ῥηθὲν διὰ Ἱερεμίου, "what was spoken *through* Jeremiah." The reading *διά* is preferable to the reading *ὑπό*, the latter, as is seen from the above two passages, marking the *primary* source, which here, as there, is *ὑπὸ τοῦ κυρίου*, "by the Lord," for Jeremiah's preface is: הַכֵּן יְהוָה בָּה, "Thus saith the Lord," whereas the former, as is also seen from above, marks the channel *through* which the words pass: *διὰ Ἱερεμίου*, "through Jeremiah." The use of *διά*, denoting the *channel*, makes one inquire, What is the *source*? makes one ask: "Spoken *through*

Jeremiah," *by* whom? Who is the utterer, if Jeremiah is only the instrument? A question answered by what he himself tells in his "Thus saith the Lord." Jeremiah is here styled "the prophet," one who utters God's word,—to which name he is well entitled, and which would let one know whose mouthpiece he is. The word λέγοντος being here in agreement with προφήτου, such a construction may be carried back to the above two passages, which would make them mean τοῦ προφήτου λέγοντος, "that it was the prophet who said;" and yet it is as before, for what he said was τὸ ῥηθὲν ὑπὸ κυρίου, "what was spoken by the Lord."

## (4) (4)

Matt. iii. 3.

1. Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνε-  
ται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν  
τῇ ἐρήμῳ τῆς Ἰουδαίας .. (3) οὗτος γάρ  
ἐστίν ὁ ῥηθεὶς διὰ Ἠσαίου τοῦ προφή-  
του λέγοντος [Φωνὴ βοῶντος ἐν τῇ ἐρή-  
μῳ, κ.τ.λ.]

3. διὰ (Gb) c. BCD 1. 13. 33. 124. 157.  
209. al vg it etc ... στ υπο c. EKLMS  
UVA etc.

Matt. iii. 3.

1. In those days came John the Bap-  
tist, preaching in the wilderness of  
Judea. . . . (3) For this is he that  
was spoken of by the prophet Esaias,  
saying, [The voice of one crying in  
the wilderness, etc.]

It is Matthew who is here speaking, and applying a prophecy of Isaiah to John the Baptist. Isaiah's words are found at ch. xl. 3, and Matthew here calls him a prophet—"Isaiah the prophet,"—and tells that he uttered the words quoted—"Isaiah the prophet, saying." But the use of the preposition διὰ shows that Isaiah did not speak from himself, that he was merely the medium of communication—"spoken of *through* Isaiah,"—so that we have to look beyond him to The Other, who could make known to him what he was to declare so many ages beforehand. And Matthew's statement is very explicit: "This (John the Baptist) is he who was spoken of through Isaiah the prophet, when he says, 'The voice of a crier,'" etc. There can be no mistaking the meaning of this. Whom Isaiah, then, spoke of in ch. xl. 3, Matthew affirms that it was John the Baptist. Well was he entitled to be called "prophet," seeing he *spoke* so many hundred years *before*. Yet it was Another who *spoke through* him, since God only could impart such knowledge. And thus we have proof of the inspiration of such writers. But it may be said that that is so only if



he is correct in thus applying Isaiah's words. And indeed Matthew is here only following John himself, who, "when the Jews sent to ask him, Who art thou? said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." (See John i. 19—23.)

## (5) (5)

Matt. iv. 14.

12. ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν. (13) καὶ καταλιπὼν τὴν Ναζαρέθ ἐλθὼν κατῴκησεν εἰς Καφarnaοὺμ τὴν παραθαλάσσιον ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ· (14) ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος (15) [Τῇ Ζαβουλὼν καὶ γῇ Νεφθαλείμ, κ.τ.λ.]

12. ακ. δε c. BC\*DZ al k am for cop aeth<sup>10</sup> Or<sup>2</sup> Eus<sup>2</sup> Aug ... στ (Ln) add (Gb<sup>00</sup>) ο ιησους c. C\*\*EKLMP SUVΔ etc it<sup>1er</sup> syr (et. syr<sup>cu</sup>) al Hil.

Matt. iv. 14.

12. Now when Jesus had heard that John was \*cast into prison, he departed into Galilee; (13) And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthali; (14) That it might be fulfilled which was spoken by Esaias the prophet, saying, (15) [The land of Zabulon and the land of Nephthali, etc.]

\* Or, delivered up.

The passage in Isaiah that Matthew here quotes is found in ch. viii. 23—ix. 1. See the former volume\* for the agreement of the quotation with the original.

What is to be observed here is the way Matthew introduces the quotation. He assigns it expressly to "Isaiah," speaks of him as a "prophet," and tells that it was uttered "*through*" him. There can be no doubt, then, that Matthew regarded the words quoted as penned by Isaiah, who gave them not as going forth from himself, but from Another, who could make known to him things to come, and who spake *through* him of these things, wherefore he was rightly designated "Isaiah the prophet." If this be not, as far as Matthew's testimony goes, evidence for authenticity and inspiration, one may ever doubt that he has enough—would ever think that he has not sufficient—in fact, would never be satisfied.

## (6) (6)

Matt. viii. 17.

16. ὁπλῆς δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλοὺς· καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν. (17) ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος [Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.]

Matt. viii. 17.

16. When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick: (17) That it might be fulfilled which was spoken by Esaias the prophet, saying, [Himself took our infirmities, and bare *our* sicknesses.]

\* "The Old Testament in the New," pp. 225, 226.

Matthew here quotes Isa. liii. 4; and the same remarks are applicable here, in reference to the introductory formula, as those made on the preceding passages, where the same expression occurs—*διὰ Ἡσαίου τοῦ προφήτου λέγοντος*, which is all that we are concerned with at present.

## (7) (7)

Matt. xii. 17.

15. ... καὶ ἡκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας, (16) καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν (17) ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος (18) [Ἴδοὺ ὁ παῖς μου ὃν ἡρέτισα, κ.τ.λ.]

17. ἵνα c. BCD 1, 33. Or Eus<sup>2</sup>... στ σπως c. EGKLM SUVXΔ etc | δια (et. Eus) .. C\*\* Chr<sup>mosc6</sup> υπο | Δ om του.

Matt. xii. 17.

15. . . . And great multitudes followed him, and he healed them all; (16) And charged them that they should not make him known; (17) That it might be fulfilled which was spoken by Esaias the prophet, saying, (18) [Behold my servant, etc.]

Isa. xlii. 1—4 is the passage here quoted by Matthew, who expressly assigns it to Isaiah, so that the supposition of those who ascribe the last portion of that book, from ch. xl. to the end, to some pseudo-Isaiah is evidently false. That portion was certainly written by the prophet Isaiah, since Matthew here quotes a part as his. Similar remarks to those given above, where the introductory formula is the same, may be dispensed with here.

## (8) (8)

Matt. xiii. 14.

13. διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν, καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνιοῦσιν. (14) καὶ ἀναπληροῦνται αὐτοῖς ἡ προφητεία Ἡσαίου ἣ λέγουσα [Ἀκοῇ ἀκούετε καὶ οὐ μὴ συνῆτε, κ.τ.λ.]

14. καὶ... D 1. enn aliq it<sup>mu</sup> Eus καὶ τότε | ἀναπληροῦνται (1. 243 πληρ.) ... D al<sup>10</sup> fere c ff<sup>1</sup> g<sup>1</sup> h k πληρωθῆσεται, Eus ἐπληρωθῇ | αυτοῖς (Gb Sz) c. BCEFG KLM\*<sup>2</sup> SUVXΓΔ al plus<sup>125</sup> am for harl\* syr<sup>p</sup> Bas Chr Thph ... στ επ (al<sup>2</sup> εν) αυτ. c. DM\* etc k etc Eus, ... a c g<sup>2</sup> om | η (D tisch\* al pauc om) λεγουσα ... D it<sup>pler</sup> Eus add πορευθητι καὶ ειπε (Eus ειπον) τω λαω τουτω.

Matt. xiii. 14.

13. Therefore speak I to them in parables; because they seeing see not; and hearing they hear not, neither do they understand. (14) And in them is fulfilled the prophecy of Esaias, which saith, [By hearing ye shall hear, etc.]

Notice, first, here who is the speaker—not Matthew, as in the previous instances, but Jesus (ver. 1). Notice, next, that it is He who speaks of “the prophecy of Isaiah which says: By

hearing, ye shall hear," etc., quoting from Isa. vi. 9, 10. He calls the quotation "a prophecy," and assigns it to Isaiah. There can be no doubt, then, who wrote the writing in which it is found. None other than Isaiah. As little doubt can there be concerning the *nature* of the quotation. It is a "prophecy," ἡ προφητεία, "the utterance beforehand," not merely the utterance *before*, i.e. in the presence of, but *beforehand*, i.e. at an earlier period, as is manifest from the verb ἀναπληροῦται, "there is fulfilled." Our Lord, then, by speaking of "the prophecy of Isaiah," confirms the title which we found Matthew applying to him when he spake of him as "Isaiah the prophet." Notice also, that, whilst before it ran διὰ Ἡσαίου τοῦ προφήτου λέγοντος, "through Isaiah the prophet saying," here it runs ἡ προφητεία Ἡσαίου ἡ λέγουσα, "the prophecy of Isaiah which says"—"the prophecy which says," as if here the prophecy were the speaker. Matthew showed that the latter portion of the book was Isaiah's, and here our Lord, by quoting from ch. vi., shows that the former portion was Isaiah's too. What better evidence is needed for the authenticity of the book? And surely our Lord's word, when He here declares that a prophecy of Isaiah's was fulfilled, should be enough to prove Isaiah's inspiration of God, seeing He alone can make known the end from the beginning, or tell beforehand what will in future ages come to pass.

## (9) (9)

Matt. xiii. 35.

34. ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς (35) ὅπως πληρωθῇ τὸ ρηθὲν διὰ τοῦ προφήτου λέγοντος [Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, κ.τ.λ.]

35. προφήτου . . 1. 13. 33. 124. 253. cdd ap Eus (in psalm. διὰ ποίον δὲ προφήτου ταῦτα εἴρηται ἢ διὰ τοῦ προκειμένου Ἀσάφ; ὁ μὴ συνιέντες τινὲς προσέθηκαν ἐν τῷ εὐαγγ. τὸ διὰ Ἡσαίου τοῦ προφήτου. ἐν δέ γε τοῖς ἀκριβέσιν ἀντιγράφοις ἀνευ τῆς προσθήκης τῆς διὰ Ἡσαίου ἀπλως οὕτως εἴρηται.) item nonnull ap Hier et Porphyry.

Matt. xiii. 35.

34. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: (35) That it might be fulfilled which was spoken by the prophet, saying, [I will open my mouth in parables, etc.]

This quotation is taken from Ps. lxxviii. 2, a psalm whose heading is מִזְמוֹר לְדָוִד, this word מִזְמוֹר meaning, according

to Gesenius, "most probably a *poem, song*, which enforces *intelligence, wisdom, piety*, which is true of every sacred song, not excepting Ps. xlv., where everything is referred to the goodness of God;" and ל prefixed to אֲסָפִי denoting "the *cause* and *author* of anything, like the dat. in Greek." "Thus put: γ. In the inscriptions of poems, *Lamed auctoris* so called," (see Ges. Lex. s. v. A. 3. e.) the heading thus meaning "a poem by Asaph." And so Asaph is the prophet through whom the words quoted were spoken. And there is no reason why he should not be so regarded. To be sure, he has not left a book of prophecies, like Isaiah for instance; yet there were prophets in those days who left no writings behind them. But Asaph wrote psalms, and if in those psalms there are prophetic portions, why is he not as much entitled to the name prophet, as those whose writings are prophetic? He may be properly styled psalmist, because he wrote psalms, but that should not hinder him from being equally properly styled prophet, since he wrote prophecies. Why, when Peter, as recorded in Acts ii., has quoted from Ps. xvi. 8—11, in verses 25—28, and comments thereon, he speaks of David as a prophet in special reference to the words quoted (see verses 29—31): (30) προφήτης οὖν ὑπάρχων. . . (31) προΐδων ἐλάλησεν. . . And if Peter can so epithetise the psalmist David with propriety, why may not Matthew apply the same epithet to the psalmist Asaph? And this quotation is not to be looked for in the prophetic books, properly so called, any more than Peter's quotation of David's words is to be looked for there. The formula makes known that it was a prophet through whom the words were spoken, and thus we have to look behind him, even to God, whose mouthpiece he was. And thus, again, we have the fact of his inspiration.

It may be added, that some have understood the quotation to have been taken from Isaiah, and thus the extract given above, ὃ μὴ συνιέντες τινὲς προσέθηκαν ἐν τῷ εὐαγγ. τὸ διὰ Ἡσαίου τοῦ προφήτου, "which certain not understanding added in the Gospel 'through Isaiah the prophet.'" And Jerome writes: "Sed mihi videtur in principio ita dictum: *quod scriptum est per Asaph dicentem* . . . et primum scriptorem non intellexisse *Asaph*, et putasse scriptoris vitium, atque emendasse nomen *Isaie*, cujus vocabulum manifestius erat. . . Denique et

impius ille Porphyrius proponit adversum nos hoc ipsum et dicit Evglista vester Mt tam imperitus fuit ut diceret . . . per Esaïam. . . Error fuit scriptorum ut pro Asaph Esaïam scriberent." (Tisch. Crit. Ed. vii. p. 59.)

## (10) (10)

Matt. xv. 4.

4. ὁ γὰρ θεὸς ἐνετείλατο λέγων [Τίμα τὸν πατέρα καὶ τὴν μητέρα] καὶ [Ὁ κακο-  
λογῶν πατέρα ἢ μητέρα θανάτῳ τελευ-  
τάτω.]  
4. ενετειλ. λεγ. c. CEFGLMSUVXΔΘ  
rell fere omn f syr<sup>p</sup> ... BD 1. 124. it  
vg syr<sup>sch</sup> et<sup>cu</sup> syr<sup>v</sup> m<sup>sc</sup> cop aeth al Ptol  
Cyr<sup>saepe</sup> Hier ειπεν (Gb' improb Schu  
Ln 49).

Matt. xv. 4.

4. For God commanded, saying, [Ho-  
nour thy father and mother:] and  
[He that curseth father or mother,  
let him die the death.]

Here are two quotations, one from Exod. xx. 12 (or Deut. v. 16), the other from Exod. xxi. 17, which are introduced by ὁ γὰρ θεὸς ἐνετείλατο λέγων, "for God commanded, saying." It is God who speaks, or rather, it was He who spake, and what He said were commands. So Jesus tells "the scribes and Pharisees which were of Jerusalem" (ver. 1). And where should one look for these commands recorded? Evidently in the book which professes to contain them; and where they are actually found. Jesus thus plainly teaches that Exodus, if it contains anything historical, gives a true account of God's delivering His commands; at all events, Jesus here states that God commanded certain things, which commands are read in Exodus; and hence the conclusion inevitably follows, that Exodus gives a true relation of the matter; and if Exodus contains such true account, the writer, who furnishes it at first hand, must either have participated in the events therein recorded, or have had them specially revealed to him. Either way, the inspiration of the book is vouched for, as we have here what "God commanded," according to the assertions of our Lord.

## (11) (11)

Matt. xv. 7.

7. ὑποκριταί, καλῶς ἐπροφῆτευσεν περὶ  
ὑμῶν Ἡσαΐας λέγων (8) [Ὁ λαὸς οὗτος  
τοῖς χεῖλεσιν με τιμᾷ, κ.τ.λ.]  
7. ἐπροφητ. c. CDL 124. 48<sup>ev</sup> a<sup>scr</sup>, item  
προφητ. BΔ ... στ προεφητ. c. B\*\*EF  
GKMSUVXΘ etc.

Matt. xv. 7.

7. Ye hypocrites, well did Esaias pro-  
phesy of you, saying, (8) [This people  
draweth nigh unto me with their  
mouth, etc.]

Jesus left no doubt as to whose words He quoted, when He

said Ἡσαΐας λέγων; and the quotation is taken from ch. xxix. 13. He described the *nature* of the quoted words by saying ἐπροφήτευσεν, "he prophesied"—"spake beforehand." The words contained a prophecy. And the subjects thereof He intimates to them in the περὶ ὑμῶν. It was they whom He was addressing that were spoken of, and He adds καλῶς as descriptive of the prophecy. It was *beautifully* done, as if He would say: Nothing could be more accurate. Jesus vouches here for the quotation being taken from Isaiah, and it is found in ch. xxix. 13. So much for the authenticity. And He speaks of it as prophetic. So much, then, for its inspiration.

## (12) (12)

Matt. xxi. 4.

4. τοῦτο δὲ ἔλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος (5) [Ἐῖπατε τῇ θυγατρὶ Σιών Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι, κ.τ.λ.]  
 4. δια ... L<sup>2</sup>Z al<sup>4</sup> υπο | προφήτου ... 42. a c h Chr Hil add ζαχαρίου (sic M alii- que in margine notatum habent), item al<sup>2</sup> aeth<sup>mich</sup> (cop ap Wtst, sed nec Wilk nec Schw testatur) ἡσαίου.

Matt. xxi. 4.

4. All this was done, that it might be fulfilled which was spoken by the prophet, saying, (5) [Tell ye the daughter of Sion, Behold, thy King cometh unto thee, etc.]

The incident recorded in the first portion of this chapter is the triumphal entry of our Lord into Jerusalem, preparatory to which He sent two of the disciples to a neighbouring village to bring an ass with her colt to Him. It was with reference to this and the subsequent procedure that Matthew quotes from Zech. ix. 9, introducing the clauses with words from Isa. lxii. 11, and says: "All this was done that it might be fulfilled which was spoken by the prophet, saying," and then follows the quotation. Since the first words are found in Isa. lxii. 11, that will account for some MSS. and Verss. adding ἡσαίου. But the real quotation is found in Zech. ix. 9 (see the former volume\* for the variations), and hence, as noted above, some MSS. and Fathers add ζαχαρίου. The expression in the introductory formula, ἵνα πληρωθῇ, will be afterwards considered in its appropriate table. Meanwhile the remaining expression, τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος, it may be added, suggests the same remarks as those already given in former places, viz., that the quoted words were spoken by a prophet, who

\* "The Old Testament in the New," pp. 221, 222.

did not speak them of himself, as they were uttered *through* him, so that he was only the spokesman, God being the inspirer, to tell him what he was to declare.

## (13) (13)

Matt. xxii. 43.

43. λέγει αὐτοῖς Πῶς οὖν Δαυεὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ, λέγων (44)

[Ἐἶπεν ὁ κύριος τῷ κυρίῳ μου, κ.τ.λ.]

43. λεγ. αυτ. c. BDEFGHKMSUVTA

al pler it<sup>pler</sup> vg sah syr<sup>utr</sup> (et.<sup>cu</sup>) al mu

Hil Aug al ... LZ al<sup>7</sup> f ff<sup>1</sup>. cop aeth

arm Dial Amb add ο τς | κυρ. αυτ. καλ.

c. EFGHKMSUVTA al pler Dial ... B

D 33. it vg (item cop sah syr<sup>sch</sup> et cu

etc) Did Amb Aug al καλ. αυτ. κυρ.

(Ln 49), item LZ καλ. κυρ. αυτ.

Matt. xxii. 43.

43. He saith unto them, How then doth David in spirit call him Lord, saying, (44) [The Lord said unto my Lord, etc.]

Several very important conclusions can be drawn from this passage. The quoted passage given in ver. 44, is taken from Ps. ex. 1, the heading of which is "A Psalm of David." Our Lord here states that David spake this psalm, so that the heading is correct. Jesus had put the question to the Pharisees: "What think ye of Christ? Whose son is He?" and had received for answer, "*The son* of David;" whereupon He puts another question, viz., "How does David call Him Lord?" supporting such an assertion by quoting this psalm. It is evident, then, that our Lord views the psalm as written by David of the Messiah—the Christ. And thus it can be truly regarded as Messianic. And the puzzling question: "If David then call Him Lord, how is He his son?" could only be got rid of by denying the former or the latter; *i.e.*, denying that David's Lord in that psalm meant the Messiah, or denying that Christ was David's son. But the latter refuge they could not take, as they themselves had declared the Christ to be David's son—that they thought of Him as such, which was quite correct. And as little could they take the former, for of whom else than of the Messiah does David there sing? And thus were they puzzled, and could not answer. Yet David's son after the flesh, that is, receiving His human nature in the womb of a descendant of David, was also David's Lord as the Son of God, the equal with the Father, and whom David in this psalm sang of as a king-priest. It was ἐν πνεύματι, "in spirit," that David called Him Lord, says Jesus,



which expression ἐν πνεύματι can be best explained by Acts ii. 30, προφήτης ὑπάρχων, "being a prophet," or 2 Pet. i. 21, φερόμενος ὑπὸ πνεύματος ἁγίου, "moved by the Holy Ghost," who, as Peter affirms in his address recorded in Acts i., "spoke by the mouth of David" (ver. 16), an affirmation which David had made of himself, for in 2 Sam. xxiii. 2 it is read: "The Spirit of the Lord spake by me, and his word *was* in my tongue," as an utterance of David, "the sweet psalmist of Israel" (ver. 1). Here, then, we have our Lord vouching for the truth of David's claim of inspiration, and no wonder that His apostles follow Him in maintaining the same.

## (14) (14)

Matt. xxvii. 9.

9. τότε ἐπληρώθη τὸ ῥηθὲν διὰ τοῦ προφήτου Ἰερεμίου λέγοντος [Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, κ.τ.λ.]

9. ιερεμιου (AC\* al Chr<sup>sue</sup> ιηρεμ.) c. AB CEF<sup>g</sup>GHKLSUVXΔ al longe pler it<sup>pl</sup> yg cop sah go etc Eus Hier Or<sup>int</sup> Aug ... 33. 157. syr pers<sup>a</sup> a b cdd ap Aug (*non omnes cdd ergliorum habent quod per Jeremiam dictum sit, sed tantummodo per prophetam ...*) cd ap Luc<sup>brug</sup> om...22 syr<sup>p</sup> ms ar<sup>cod</sup> ζαχαριου, I esaiam.

Matt. xxvii. 9.

9. Then was fulfilled that which was spoken by Jeremy the prophet, saying, [And they took the thirty pieces of silver, etc.]

In considering the introductory formula here, the various readings may be noticed first. As noted above, codices 33 and 157, with the Syriac and Persian (in the London Polyglot) versions, and two old Latin versions of the fourth or fifth century, marked a and b, *i.e.*, cod. Vercellensis et cod. Veronensis, also MSS. which Augustine had, omit Ἰερεμίου, reading simply τὸ ῥηθὲν διὰ τοῦ προφήτου, "that which was spoken by the prophet." Again, codex 22 and the margin of the Harelean Syriac version, with a MS. Arabic version, have ζαχαρίου, instead of Ἰερεμίου. Hence have arisen various opinions of the learned. Some have thought that, as Matthew wrote his Gospel in Hebrew, he had written בִּיר הַנְּבִיא, "by the hand of the prophet;" which a transcriber (or the translator of it into Greek) read as בִּיר הַנְּבִיא, "by Jeremiah the prophet." יר being taken as יר, the contracted form of writing יְרֵמְיָהּ, or יְרֵמִיָּה, "Jeremiah." This supposition, however, assumes that the Gospel of Matthew was first written in Hebrew. Others,

again, have suspected that when the transcribers wished to add the name of the prophet from whom the quotation was made, they wrote *Ἰρίον* for *Ζρίον*, erring only in the initial letter; but it has to be answered that in the most ancient MSS. such an abbreviation is not found, and only one MS., viz., 22, has *ζαχαρίον*, a reading which doubtless arose from the difficulty caused by the common text. This text, which is supported by the vast majority of MSS. and versions, and is adopted in the best critical editions, has *διὰ τοῦ προφήτου Ἰερεμίου*, "through the prophet Jeremiah." There can be no doubt, then, that the quotation is given as taken from Jeremiah. And the difficult question is how to explain this, seeing that it appears to have been taken from Zech. xi. 13. Some contend that Matthew himself wrote Jeremiah, when Zechariah ought to have been named, and that from want of memory. But to this, Dr. Davidson (in *Sac. Herm.*, p. 463) well replied, when he said: "As for the dream of Rationalist interpreters, respecting the evangelist quoting from memory and making a mistake, we leave it to its advocates—to Paulus, Griesbach, and Fritzsche—who thus deny the apostle's inspiration." Others, who saw that the passage in Zechariah differed not a little from the quotation in the Gospel, thought that Matthew, as elsewhere, *e.g.* i. 22, ii. 5, 15, xiii. 35, xxi. 4, and in this chapter, at ver. 35, according to the received text, so also here simply wrote *διὰ τοῦ προφήτου*, a reading mentioned above. But such a supposition does not explain how *Ἰερεμίου* came into the text. In order to this some conjecture that Matthew cited from some lost writing of Jeremiah's, which Jerome testifies that he saw (his words are: *Legi nuper in quodam Hebraico volumine, quod Nazarenæ sectæ mihi Hebræus obtulit, Hieremie apographum [apocryphum], in quo hæc ad verbum scripta reperi*); or that he cited from some apocryphal addition to Jeremiah, traces of which seem to some to survive to our times.\* But the very fact that such writing is apocryphal or uncanonical is sufficient to put it out of the question, besides the suspicion that this passage in Matthew may have originated the said passage or book. Griesbach writes (in *Comment. Crit. ad h.l.*), "*Sed veremur ut apocryphus iste sive*

\* See note at end of volume.

libellus sive locus adeo sit vetustus, ut ex eo origo lectionis vulgate, quam antiquissima recensio Alexandrina *primities* procul dubio exhibuit, derivari queat." "Some commentators," says Dr. Davidson in *Sac. Herm.*, p. 464, "maintaining the truth of the received reading, inform us that the Jews were accustomed to divide the Old Testament into three parts, the first of which was called *the Law*, as beginning with (rather formed by) the Law of Moses; the second *the Psalms*, as commencing with that book; and the third *Jeremiah*, as opening with his prophecies." In Luke xxiv. 44, we find the *three* divisions in the order, first, "the Law of Moses;" next, "the Prophets;" and last, "the Psalms;" "the Prophets" comprehending the early historical books down to 2 Kings, and the prophetic writings properly so called, viz., Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets; and "the Psalms" being the name for the Hagiographa, which were headed by "the Psalms." Now just as the Hagiographa were called "the Psalms" from that writing being placed first, so it has been said may "the Prophets" have been called "Jeremiah" from his book heading the collection, which included Zechariah, and so also a quotation from Zechariah might be called from Jeremiah. This solution, which Lightfoot proposed, is unsatisfactory, because evidence is wanting to show that Jeremiah ever stood at the head of the division, the Prophets, in preference to Isaiah,\* not to mention that the formula says expressly τὸ ῥηθὲν διὰ τοῦ προφήτου Ἱερεμίου λέγοντος. It is Jeremiah who *says* it. Hengstenberg tries to get out of the difficulty in this way. He admits that Ἱερεμίου is the correct reading, while the quotation is found in Zechariah; but he supposes that Zechariah in this passage had taken a retrospect of antecedent prophecies of Jeremiah, such as those in chs. xviii., xix.; and though he quoted the passage as Zechariah gave it, yet he would attribute it to the primary source, viz., Jeremiah, whence it had been already quoted, as it were, by Zechariah himself. But the correctness of this assumption, that Zechariah quoted from Jeremiah in that passage, Hengstenberg seems to have left unproved; and thus his solution leaves the difficulty where it was.

\* See note at end of volume.

What solution, then, is to be adopted? The authority of MSS. and early versions supports the reading adopted above, viz., τὸ ῥηθὲν διὰ τοῦ προφήτου Ἰερεμίου λέγοντος, "what was spoken through Jeremiah the prophet, saying." The quotation is *not* found in any part of the writings of Jeremiah, as they have come down to us so named. Either, then, it has been taken from an apocryphal passage or book bearing his name, or the passage where it is found was actually written by Jeremiah, and formed part of his prophecies. The former supposition has been already set aside. Where before the time of Christ was this apocryphal book of Jeremiah? It will not do to say with Origen, "Suspicio . . . aut esse aliquam secretam Jeremie scripturam in qua scribatur." Rather are the words of Jerome to be adopted: "Sed tamen mihi videtur magis de Zacharia sumptum testimonium," *i.e.*, that the passage has been quoted from the book which is called the Prophecies of Zechariah. But Matthew says that it was spoken through Jeremiah, and thus the latter supposition must be had recourse to; viz., that Jeremiah really did write that portion of Zechariah's book whence the quotation is made. By such a supposition the first eight chapters are still assigned to Zechariah, as they could not but be from what is read in chapters i. 1, 7, vii. 1, 8; but the remaining chapters are given otherwise. They would seem to consist of two divisions: the one, chapters ix. to xi.; the other, chapters xii. to xiv., with the former of which only we are concerned. Now, that it was not written by Zechariah, the following three reasons, taken from Dr. Davidson's *Sac. Herm.*, pp. 464-5, Note, satisfactorily show. "First, The strongest argument for ascribing chapters ix. to xi. to another prophet than Zechariah [even to Jeremiah] is, that a passage in the eleventh chapter is expressly assigned by an inspired evangelist to Jeremiah. There is no reason for concluding that the words actually quoted, and none other, were written by the earlier prophet;—on the contrary, they must be taken along with the three chapters, all of which they refer by implication to Jeremiah. . . . Secondly, The contents of the portion before us do not suit Zechariah's time, or the nature of his commission. . . . Thirdly, Such introductory notices as are found in chapters i. 1, 7, iv. 8, vi. 9, vii. 1, 8, viii. 1, 18, are wanting in the portion ix. to xi. The prefaces

in the latter are quite different (see ix. 1, xi. 4), and Zechariah is not once named in them, as he is in the former." That Matthew was acquainted with the portion after chapter viii. is clear from his quoting chapter ix. 9 in chapter xxi. 4, and chapter xiii. 7 in chapter xxvi. 31, introducing the former by, "which was spoken by the prophet, saying" (words the same as here, with the omission of *ιερεμιου*, but, as noted when considering that formula, some MSS. and Fathers add there *ζαχαριου*, and even *ησαιου*); and introducing the latter by, "for it is written," which has no relation to the present matter. The authenticity of these chapters, called in question on the Continent, whenever the opinion was adopted that they were to be assigned to another than Zechariah, has met with able defenders; but into this matter we are not called to enter.

## (15) (15)

Mark xii. 26.

26. *περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως ἐπὶ τοῦ βάτου πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων* [Ἐγὼ ὁ θεὸς Ἀβραάμ, κ.τ.λ.]

26. *μωυσεως* c. BDKMA al plus<sup>20</sup>... *στ μωσεως* c. ACEFGHLSUVXI' al pl | *του βατου* (Gb Sz) c. ABCEFGHKL MSUVXΓΔ al pler ... *στ της βατου* c. D et al non ita mu Or | *πως* c. BCLΔ 108. 131. al<sup>20</sup> fere ... *στ* (Ln) *ως* c. A DEFGHKMSUVXI' al pl Or; item 28. 33. 299. *ωσει*.

Mark xii. 26.

26. And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, [I *am* the God of Abraham, etc.?] ]

The preceding context informs us that it was Jesus who so spake, and *that* to the Sadducees who denied a resurrection (ver. 18). They admitted the Pentateuch to be a divine book; and Jesus adduces His quotation therefrom. It is found in Exod. iii. 6. The subject was the resurrection of the dead, which, as just said, they denied, but our Lord asserted: "And concerning the dead, that they are raised." And to prove it to them from scripture which they would allow, Jesus puts the question, "Have ye not read in the book of Moses . . . how God spake to him, saying, I *am* the God of Abraham?" etc. Notice here that He names "the book of Moses," which, as the following quotation is taken from Exodus, may be restricted to that book; but I prefer to give it a wider application, and make it embrace the Pentateuch. I see no reason why it should

be limited to Exodus, though the quotation is made from it, any more than "the law of Moses" should be limited to a particular book, when quoted. And besides, I understand that the section of "the book of Moses" is pointed out in the additional phrase ἐπὶ τοῦ βύτου, "at the bush." The question was: "Have ye not read in the book of Moses at the bush?" *i.e.*, in the section whose heading is "at the bush," and which of course narrates what took place there. The collocation of the words bears out, I think, this view, and requires that the Authorized Version be altered thereto, for it joins "in the bush" with "God spake," whereas in Mark's text πῶς, "how," separates them. Now if "the book of Moses" be limited to Exodus, Exodus may have been so named from its giving an account of Moses' early and middle life. Yet why the following books of the Pentateuch, since they tell somewhat further of Moses' life, down to the day of his decease, should not also be included, it will be difficult to tell. And thus the four last books of the Pentateuch will have to be included in "the book of Moses." But this goes on the supposition that these books were so named from giving *the life* of Moses. And yet the incidents in his life that are recorded form only a small part of these books, and who shall say that they would have been written, had it not been from their connection with the history of God's people? It was to narrate *that* rather that these books were written. And thus the conclusion is reached that these books were named "the book of Moses," not because they tell the story of his life, but because he wrote them. And if these four were so named, the first, Genesis, will fall to be included. From our Lord's words, then, "Have ye not read in the book of Moses at the bush?" I infer that Moses is set forth as the author of the Pentateuch.

Notice next, that Jesus adds, "How God spake unto him, saying, I *am* the God of Abraham," etc. This vouches for the truth of that Mosaic narrative. Our Lord would never have referred to it, nor quoted words as then uttered, unless it had been historically true, and the words then spoken. "God spake to him," *i.e.*, to Moses. No one can misunderstand these words, and they throw back their certain light upon the early narrative. Out of the unconsumed burning bush came the voice



of God speaking to Moses. Who can doubt, then, that believes Jesus' word, that God then spake? And from what He then said, Jesus draws His argument for the resurrection of the dead, "He is not the God of the dead, but the God of the living;" and would convince them of their erroneous belief, or rather disbelief, for He adds, "ye therefore do greatly err."

## (16) (16)

Acts iii. 25.

25. ὑμεῖς ἐστὲ οἱ υἱοὶ τῶν προφητῶν καὶ  
τῆς διαθήκης ἧς διέθετο ὁ θεὸς πρὸς τοὺς  
πατέρας ἡμῶν, λέγων πρὸς Ἀβραάμ  
[Καὶ ἐν τῷ σπέρματί σου, κ. τ. λ.]

25. οἱ υἱοὶ c. ABCE lo<sup>u</sup> al pl etc ... στ  
(= Gb + Sz) om οἱ c. D al mu | ης ...  
D\* ην | διέθ. (al εθετο) ο. θ. c. ACE al  
ut vdr omn vg syr<sup>utr</sup> etc Chr al ...  
BD cop sah o. θ. διέθ. (Ln) | ημων c. B  
CD al pler vg cop sah<sup>cod</sup> syr<sup>utr</sup> aeth<sup>utr</sup>  
al ... AE lo<sup>u</sup> al<sup>4</sup> sah<sup>txt</sup> woi arm sl<sup>6</sup>. et<sup>ed</sup>  
υμων (49).

Acts iii. 25.

25. Ye are the children of the prophets,  
and of the covenant which God made  
with our fathers, saying unto Abra-  
ham, [And in thy seed, etc.]

Peter, in this address to the Jews assembled around him in Solomon's porch at the temple, on the occasion of his healing the lame man who had been wont to sit at the gate of the temple called Beautiful, and ask alms of the worshippers as they passed in, just before he closes, makes a quotation from Gen. xxii. 18, which words God spake to Abraham. ὁ θεὸς λέγων is the important expression here; and as the words were addressed by God to Abraham, they, of course, are found in the narrative which details his life, *i.e.*, the book of Genesis. Peter, then, here quotes from that book, though he does not name it. And the quotation is given as what God said. There can be no doubt, therefore, that, according to Peter's representation, we have therein God's word. But it may be said that Peter gives it simply as he finds it in Genesis, where it appears as God's promise to Abraham. Granted. And his use of it before the present audience shows that they would regard it in a similar light. And how could a writer in after times to the days of Abraham know that God had so said, unless by revelation from God? We do not know that Abraham himself penned an account thereof. And would tradition keep up the *exact* knowledge of it during some hundred years? And if not, the writer will have had it accurately by revelation from God.



## (17) (17)

Acts xxviii. 25, 26.

25. ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους ἀπελύοντο εἰπόντος τοῦ Παύλου ῥῆμα ἐν, ὅτι καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλησεν διὰ Ἡσαΐου τοῦ προφήτου πρὸς τοὺς πατέρας ὑμῶν (26) λέγων [Πορεύθητι πρὸς τὸν λαὸν τοῦτον, κ.τ.λ.]

25. A δια η. τ. πρ. post υμων pon | υμων c. AB lo<sup>11</sup> 40 al fere<sup>20</sup> vg<sup>ms</sup> (sed non fu am demid tol nec s) syr (syr<sup>p</sup> om) sl Ath et Ath<sup>int</sup> Bas Cyr<sup>br</sup> Did Dam ... στ ημων c. GH al pl s vg cop al Chr Thph Oec cat Amb Hier.

26. λεγων c. BG 13. 68. 96. al plus<sup>10</sup> Thph<sup>1,2</sup> ... στ (Ln) λεγον c. AH al pl cat Did<sup>1</sup> Chr Oec (Did<sup>1</sup> λεγοντος).

Acts xxviii. 25, 26.

25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, (26) Saying, [Go unto this people, etc.]

The introductory formula here is very explicit, τὸ πνεῦμα τὸ ἅγιον ἐλάλησεν, "The Holy Ghost spake." God the Spirit was the utterer of the command and the announcement, διὰ Ἡσαΐου τοῦ προφήτου, "through Isaiah the prophet." He it was to whom the command was given, and through whom the announcement was to be made. And as the latter had respect to the future, he is called "the prophet," as also, because he would speak *forth* and *before* the people the word of God, πρὸς τοὺς πατέρας ὑμῶν (or ἡμῶν), "to your (or our) fathers." Here are named those to whom the Holy Ghost spake through Isaiah. And, as were the fathers, so are the children. Hence Paul's implied application from the one word which he spoke to the Jews, who were differing among themselves as to the testimony concerning Jesus, which Paul had brought out of the law of Moses and the prophets, before they departed. Now, if from this introduction it is not clear that Isaiah was inspired, or "spake as moved by the Holy Ghost," no words will make it clear. Luke most distinctly states that Paul quoted to these Jews, before they left, a passage found in Isa. vi. 9, 10, and prefaced it by declaring that "the Holy Ghost spake it through Esaias the prophet." They are the words, then, of the Holy Ghost.

## (18)

Heb. iv. 7.

7. πάλιν τινὰ ὀρίζει ἡμέραν, Σήμερον, ἐν Δαυεὶδ λέγων μετὰ τοσοῦτον χρόνον, καθὼς προειρηται [Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσῃτε, κ.τ.λ.]

Heb. iv. 7.

7. Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, [To-day, if ye will hear his voice, etc.]

7. προειρηται (Gb<sup>b</sup>) c. ACD\*E\* al fere<sup>10</sup>  
 d e f vg cop syr<sup>utr</sup> arm ar<sup>e</sup> Cyr Chr  
 Thdrt, item B. 73. 80. προειρηκεν ...  
 στ ειρηται c. D\*\*\*E\*\*KL al pl sl al  
 Dam.

It is evidently God who is here represented as speaking: "Again, He limits a certain day, 'To-day,' saying in David after such a time, according as it hath been said before, To-day if ye will hear His voice," etc. And it was said just before, in ch. iii. 7, 15, in the former of which passages it is set forth as what "the Holy Ghost saith," *καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον*. Here it must be similarly understood; and the expression *ἐν Δαυεὶδ* points out whence the quotation was taken. Most probably it is a name for the book of Psalms, though all the psalms were not written by David. The quotation is from Ps. xcv. 7—11, which has no heading to tell by whom it was composed, yet here we learn that the Holy Ghost spake it, so that the psalmist was inspired to utter it.

## (19) (19)

Heb. vi. 14.

13. τῷ γὰρ Ἀβραάμ ἐπαγγελίαμενος ὁ θεός, ἐπεὶ κατ' οὐδενὸς εἶχεν μείζονος ὁμῶσαι, ὥμοσεν καθ' ἑαυτοῦ, (14) λέγων [Εἰ μὴν εὐλογῶν εὐλογήσω σε, κ.τ.λ.]

Heb. vi. 14.

13. For when God made promise to Abraham, because he could swear by no greater, he sware by himself, (14) Saying, [Surely blessing I will bless thee, etc.]

The quotation here is taken from Gen. xxii. 17; and Paul in giving it states that God spake it, *ὁ θεὸς . . . λέγων*. As it was to Abraham that God made the promise, of course the quoted words would be found in the narrative that tells of him, and which is given in Genesis. It is clear, then, that what "God said" is met with there. And if the writer vouches for the truth thereof, he vouches equally for the truthfulness of the book in which it is found. The narrative in Genesis, of course, discloses God's dealings with, and utterances to Abraham. But how did the writer know of these things? What was the source from which they came to him? and by what channel were they conveyed? By tradition? But the memory of tradition, in so important a matter, might not be quite good, and her tongue might falter. And for security of the certainty we are thrown back on the guidance of God, who could impart

all needed information, and would make known just precisely what His words had been, that His revealed will might be known to all future generations.

## (20) (20)

Heb. ix. 20.

19. λαληθείσης γὰρ πάσης ἐντολῆς κατὰ νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τῶν τράγων μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου, αὐτὸ τε τὸ βιβλίον καὶ παντὰ τὸν λαὸν ἐράντισεν, (20) λέγων [Τοῦτο τὸ αἷμα τῆς διαθήκης, κ.τ.λ.]

19. K 46\*. om πάσης ... D\* Chr πάσης της | νομον c. D\*\*\*EK al longe pl Chr Dam al ... Ln præm τον c. ACD\* (om υπο) L al fere<sup>10</sup> Thdrt Thph | μωυσεως c. CDEKL al ut vdtr pl ... στ (Gb Sz ut 7, 14) μωσ. c. A al ut vdtr mu.

Heb. ix. 20.

19. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and \*scarlet wool, and hyssop, and sprinkled both the book and all the people, (20) Saying, [This is the blood of the testament, etc.]

\* Or, *purple*.

Paul is here telling of the use of blood made by Moses, and he quotes from Exod. xxiv. 8, the words which Moses uttered when he was sprinkling the people. Moses then had a book in his hand; for in Exod. xxiv. 7 it is said, "And he took the book of the covenant, and read in the audience of the people," the book which also, as Paul writes, he sprinkled. This book Moses himself had written; for at verse 4 of Exod. xxiv. we read, "And Moses wrote all the words of the Lord." This book of the covenant, it appears then, contained the words of the Lord; and Moses was enabled to write them, as the Lord had revealed them to him. On various occasions he was told to write (see Exod. xvii. 14); and if he was to teach the people God's will, He would make him know it thoroughly (see Exod. xxiv. 12; Deut. iv. 14); and as he wrote the law of God, it would be done with accuracy (see Deut. xxxi. 9, 24, 26). What hinders from drawing the conclusion that Moses afterwards wrote the quoted passage, when giving a narrative of the event?

## GENERAL SUMMARY.

From this detailed examination of passages it is seen that in four of the New Testament writings quotations are introduced by a formula having λέγων used in a special connection. And

the following table shows which writings they are, with the number of times in which it occurs:—

New Test. writing.	The formula occurs.	New Test. writing.	The formula occurs.
In Matthew's Gospel .	14 times	In Acts of the Apostles	2 times
In Mark's            „ .	1 time	In Paul's Ep. to Heb. .	3 „

There are thus twenty instances in all, and it is noticed that most of them are found in Matthew's Gospel. But, as on previous occasions, we must also here attend to observe those who are represented in the historical books as using this formula in prefacing their quotations; and from this is formed the sub-joined table:—

In Matthew's Gospel .	where 14 occur	4 are made by Jesus	10 by Matthew	
In Mark's            „ .	„ 1 occurs	1 is made by Jesus		
In Acts of the Apostles	„ 2 occur		1 by Peter	1 by Paul
In Paul's Ep. to Heb.	„ 3 „			3 „

Next, of the Old Testament writings, quotations introduced under this head are made from *seven*, as the following table shows, with the number of places quoted from each:—

Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.
Genesis . . . . .	2	Isaiah . . . . .	7	Zechariah . . . . .	1
Exodus . . . . .	4	Jeremiah . . . . .	2		—
Psalms . . . . .	3	Hosea . . . . .	1		20

One of the quotations, viz., that from Isaiah vi. 9, 10, is given by our Lord in Matt. xiii. 14, and is repeated by Paul in Acts xxviii. 25, a circumstance which would account for there being one less in this table than in the preceding, only there are two in Exodus under one formula.

Lastly, it remains to be seen *which* of the Old Testament writings are quoted, in *which* of the New, and by *whom* the quotations are made. These are shown as under.

According to Matthew and Mark *Jesus* quotes from Exodus three; Psalms one; Isaiah two; *three* writings and *six* quotations.

Matthew himself quotes from *five* writings, and makes *ten* quotations, thus: from Psalms one; Isaiah five; Jeremiah two; Hosea one; Zechariah one.

Peter quotes from Genesis one; as Luke records in the Acts of the Apostles.

And Paul also from Genesis one; Exodus one; Psalms

one; Isaiah one; that is, from *four* writings with *four* quotations, one of which occurs in the Acts.

But it may be desirable to be somewhat more particular, and to look more narrowly into the bearing of the present point than a dry table presents the view to us; in short, to see how the questions of the authenticity and inspiration of these Old Testament books are affected under the present inquiry.

When, then, Peter quotes from Genesis xxii. 18, and Paul from Genesis xxii. 17, it is what God said to Abraham that they adduce. And so they expressly word it, Peter saying, "The covenant which *God* made with our fathers, *saying* unto Abraham;" and Paul, "When *God* made promise to Abraham, . . . He swore by Himself, *saying*." They do not name the book of Genesis, but they quote the narrative which tells about Abraham, and take from it God's word to him. It is thus seen that, in their view thereof, it contains God's word. And the story therein recorded must have been in their eyes historically true, whereby they vouch for its authenticity; and no less for its inspiration, since, if Abraham wrote it, it was what God had revealed to him; and if another wrote it, whence had he this knowledge? It was what God had said to Abraham. And would tradition serve his purpose? But if it was Moses who penned it, then we know that God spake to him, and could easily impart to him the knowledge thus required.

When our Lord quotes from Exodus, it is, in one instance, viz., ch. iii. 6, God's revelation of Himself to Moses, in saying, "*I am* the God of Abraham," etc., which quotation our Lord expressly makes from "the book of Moses," *i.e.*, either the book which tells of Moses, or rather the book written by him; for when our Lord says, as recorded in Luke xvi. 31, "If they hear not Moses and the prophets," the interpretation given to the latter must be applied to the former, that is, if the *writings* of the prophets are meant, the *writings* of Moses are also to be understood; and thus "the book of Moses," which He names here, will designate Moses' writings. And in this way, since Moses recorded what God said to him, we cannot doubt his inspiration, and our Lord gives His word for the authenticity—that what is recorded is perfectly true. It

is, in the other instances, viz., Exod. xx. 12, and xxi. 17, what God commanded, and enjoined on the children of Israel for their obedience to and observance of—evidently, thus, His word to them. And when Paul quotes Exodus, as in Heb. ix. 20, from ch. xxiv. 8, it is what Moses said to the people, when God made a covenant with them. It is seen, hence, that Exodus also contains God's word.

When our Lord quotes from the book of Psalms, He says most distinctly: "David in spirit calls the Christ Lord." Does He not thus vouch for David's inspiration? When Matthew quotes, as in ch. xiii. 35, from Ps. lxxviii. 2, it is as "what was spoken by a prophet," that is, one who reveals the will of God, whether by way of instruction, command, or foretelling, that he does so. And when Paul quotes, he says it is what God the Holy Ghost spake; for in Heb. iii. 7 he writes: "As the Holy Ghost saith, To-day if ye will hear His voice," etc.; and repeating these words in ch. iv. 7 he prefaces them with, "Again, He (*i.e.*, God) limiteth a certain time, saying in David, To-day, after so long a time, as it was said before; To-day, if ye will hear His voice," etc., where, "saying in David" may be understood of the book of Psalms, since David composed most of them. The inspiration of the writer of the words quoted is plainly declared, when it is said, "The Holy Ghost spake them." He spake as moved by the Holy Ghost, or he uttered the words the Holy Ghost moved him to speak. If inspiration is not here thus asserted, how else could it be?

Our Lord quotes Isaiah twice, and in the former place, viz., Matt. xiii. 14, speaks of "the prophecy of Isaiah," and in the latter, viz. Matt. xv. 7, says: "Well prophesied Isaiah concerning you." He speaks of himself as a prophet, and his writings as a prophecy, words implying a revelation to him of God's will and purpose, and of events in the future that God alone could make known. If that is not inspiration, what else is? And have we not it here distinctly affirmed that Isaiah wrote, or at all events that what he uttered is recorded in ch. vi. 9 and ch. xxix. 13, which are here quoted by our Lord? Paul quotes the former of these, and says that "the Holy Ghost spake it through Isaiah," as Luke writes in Acts xxviii. 25;

and there can be no clearer proof that Isaiah was inspired. Matthew quotes Isaiah *five* times, in *four* of which he speaks of "what was spoken through Isaiah the prophet," and received its fulfilment as he records; and in the remaining one, though he does not name him, yet he quotes from him "what was spoken by the Lord through the prophet" (see ch. i. 22). Matthew then equally vouches his inspiration—that God spake by him.

Matthew quotes Jeremiah twice, and on both occasions calls him a prophet, and affirms that what he foretold was fulfilled (see ch. ii. 17, and xxvii. 9). He also quotes from Hosea xi. 1; and though he does not name him, he styles him a prophet, and says that "what was spoken by the Lord through the prophet," meaning Hosea, was fulfilled. No plainer language could be demanded to express inspiration. And lastly, when he quotes from Zech. ix. 9, it is "what was spoken by the prophet," and received its accomplishment in the incident which he there records. God alone could tell the prophet of this event in the distant future, so that what he penned was revealed to him of God. Matthew does not here name Zechariah; and if this ninth chapter was written by Jeremiah, as, according to the best supported reading of Matt. xxvii. 9, the quotation there given was from Jeremiah, though now found, as it were, in Zech. xi. 12, 13, instead of regarding Matthew as here quoting Zechariah as the prophet, it would have to be believed that he quotes Jeremiah in ch. xxi. 4.



# TABLE B. III.

Embraces all those quotations which are introduced by a formula containing the derivative λόγος, "word;" and is divided into two parts: Table B. III. 1, where the formula is general, and Table B. III. 2, where it is special.

## TABLE B. III. 1,

Where the formula is general; i.e., where no particular book or writer is named, though, of course, a particular part is quoted.

### (1)

John xv. 25.

24. ... νῦν δὲ καὶ ἐώρακασιν καὶ μεμισή-  
κασιν καὶ ἐμὲ καὶ τὸν πατέρα μου. (25)  
ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ  
αὐτῶν γεγραμμένος [ὅτι ἐμίσησάν με  
δωρεάν.]

24. καὶ ἐμε (D\* με) ... om καὶ D\* et\*\*  
it<sup>pl</sup> sl cop al.

25. ἀλλ (ita unc omn, non ἀλλα) ... om  
47. 61. syr al | γεγραμ. h. l. c. BDGL  
X 1. 254 2.<sup>pe</sup> al ut vdr it vg arm Or  
Cyr ... στ ante εν τω pon. c. AEHIK  
MSUΔΔ al pler go al.

John xv. 25.

24. . . . But now have they both seen  
and hated both me and my Father.  
(25) But that the word might be  
fulfilled that is written in their law,  
[They hated me without a cause.]

This passage has been already considered in Table A. II. 2. (11), in consequence of the phrase ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος, "which is written in their law." The quotation is ἐμίσησάν με δωρεάν, "they hated me without a cause," taken from Ps. xxxv. 19, or Ps. lxi. 5, which book of Psalms is here designated "their law," or rather spoken of as forming part of it; and the quotation itself is called ὁ λόγος, "the word" or "saying."

## (2)

1 Cor. xv. 54, 55.

54. ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται  
ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσῃ-  
ται ἀθανασίαν, τότε γενήσεται ὁ λόγος  
ὁ γεγραμμένος [Κατεπόθη ὁ θάνατος εἰς  
νίκος.] (55) [Ποῦ σου θάνατε τὸ κέν-  
τρον; ποῦ σου θάνατε τὸ νίκος;]

1 Cor. xv. 54, 55.

54. So when this corruptible shall have  
put on incorruption, and this mortal  
shall have put on immortality, then  
shall be brought to pass the saying  
that is written, [Death is swallowed  
up in victory.] (55) [O death, where  
is thy sting? O \*grave, where is thy  
victory ?]

\* Or, *hell*.

This passage also has been already considered, as is seen in  
Table A. II. 1. (43).

TABLE B. III. 2,

Where the formula is special; *i.e.*, where some particular book or writer is named, or in some way directly referred to.

(1) (1)

John xii. 38.

37. *τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος  
ἐμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς  
αὐτόν, (38) ἵνα ὁ λόγος Ἑσαίου τοῦ  
προφήτου πληρωθῇ, ὃν εἶπεν, [Κύριε,  
τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; κ.τ.λ.]*  
37. *δε ...* G go al om | *αυτου ...* Δ al post  
*σημ. pon; al<sup>5</sup> om | πιστευουν ...* G  
13. 69. 124. 346. al<sup>20</sup> fere a e f go al  
Eus<sup>dem bis</sup> Did Aug *ἐπιστευσαν.*

John xii. 38.

37. But though he had done so many miracles before them, yet they believed not on him; (38) That the saying of Esaias the prophet might be fulfilled, which he spake, [Lord, who hath believed our report? etc.]

The statement which John first makes here is that Jesus had done many signs. He next tells that, notwithstanding there were so many of them, the people were not believing on Him. And lastly he applies to this circumstance the words, "Lord, who hath believed our report?" etc. This quotation, he says, was spoken by Isaiah the prophet. He calls it *ὁ λόγος Ἑσαίου τοῦ προφήτου, ὃν εἶπεν*, "the word (or saying) of Isaiah the prophet, which he spake." And it is found in his book, ch. liii. 1. He styles Isaiah a prophet, a name we have already often found applied to him, and marking that he addressed to his generation what of God's will was made known to him, as also that he disclosed future events as God revealed them to him. And it is in this latter aspect that John here brings him forward; for he intimates that Isaiah's saying, which he quotes, was fulfilled in the circumstance which he records, *viz.*, the people's unbelief in Jesus. This point will come for fuller consideration in an after table.

## (2)

Acts xv. 15.

14. Συμεὼν ἐξηγήσατο καθὼς πρῶτον ὁ θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν τῷ ὀνόματι αὐτοῦ. (15) καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται (16) [Μετὰ ταῦτα ἀναστρέψω, κ.τ.λ.]
15. τουτω ... GH al τουτο, D\* d Ir<sup>int</sup> ουτως.

Acts xv. 15.

14. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. (15) And to this agree the words of the prophets; as it is written, (16) [After this I will return, etc.]

This passage has been fully considered in Table A. II. 2. (15), from its having the phrase *καθὼς γέγραπται*, "according as it is written." And it may only be added here, in connection with *οἱ λόγοι τῶν προφητῶν*, "the sayings of the prophets," that James adduces just one of them, viz., that in Amos ix. 11, 12, leaving it, however, to be inferred that other similar sayings are to be met with in the other prophets. For his words assert that there were more prophets than Amos, from whom he quotes, and that their sayings announced, as well as his, that God would "visit the Gentiles to take out of them a people for His name." See the former volume\* for the variation of the quotation from the original, with the conclusion drawn therefrom. On God's visitation of the Gentiles Isaiah often holds forth, as in ch. xlii. 6; xlix. 6; lx. 3, 5.

## (3) (2)

Rom. ix. 9.

9. ἐπαγγελίας γὰρ ὁ λόγος οὗτος [Κατὰ τὸν καιρὸν τούτον ἐλεύσομαι καὶ ἔσται τῇ Σάρρᾳ υἱός.]

Rom. ix. 9.

9. For this *is* the word of promise, [At this time will I come, and Sarah shall have a son.]

The Israelites were the descendants of Abraham, in the line of Isaac and Jacob. To them consequently pertained "the adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises," as Paul says in ver. 4. But he adds in ver. 6—8, "They *are* not all Israel, which are of Israel: neither, because they are the seed of Abraham, *are they* all children: but, 'In Isaac shall thy seed be called.' That is, they which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed." And this leads him to adduce what is recorded in Gen. xviii. 10: "At this time will I come, and Sarah shall have a son," as he quotes it, an

\* "The Old Testament in the New," pp. 201—203.

announcement which was made to Abraham by the Lord, when "He appeared unto him in the plains of Mamre" (see Gen. xviii. 1), and which Paul speaks of as *ἐπαγγελία; ὁ λόγος*, "the word of promise." It was "the word" which conveyed to Abraham "the promise" that "Sarah was to have a son," in whom the promise that God was to make of Abraham a great nation (see Gen. xii. 2), and that he was to become the father of many nations (see Gen. xvii. 4, 5, 6), would begin to receive its fulfilment. What Paul, then, quotes here is God's word of promise as recorded in Genesis, wherein the earlier promises, there also recorded, receive their limitation; and so Paul could say that "the children of the promise are counted for the seed," just as Isaac was the child of promise and the seed spoken of before to Abraham, and whom he had been looking for as the child of God. From Paul's thus appealing to Genesis, it is clear that he regarded the narrative as authentic, and possessed of historical truth, as also that it contained God's word.

### GENERAL SUMMARY.

From this brief examination of this Table B. III. it is seen that of the New Testament writings *four* are found using this formula in introducing quotations from the Old Testament, viz., John's Gospel, Luke's Acts of the Apostles, and Paul's Epistles to the Romans, and first to the Corinthians, in which three one instance occurs, while John's has two. There are thus only *five* instances in all, and of them *three* have already occurred and been considered in the foregoing tables, leaving John xii. 38, and Rom. ix. 9, as peculiar to the present.

Next, two of the writings being historical books, it must be noticed who they are by whom the quotations are there made. And they are found to be our Lord, and John, and James. Paul, of course, gives the two in his own writings.

Lastly, of the Old Testament writings, *five* are quoted from, viz., Genesis, Psalms, Isaiah, Hosea, and Amos, *one* from each, excepting Isaiah, from which there are two—thus making *six* quotations in all. *Genesis* is quoted by *Paul*, who does not

name it, only he quotes from the narrative of Abraham, and adduces God's word of promise to him. The book of *Psalms* is quoted by our *Lord*, who in doing so says that it is "the word written in their law" that He brings forth, thus showing that the book of Psalms formed *part* of "their law" at all events, and that it was their *written* law He took "the word" from, not any traditional utterance that He adduced. *Isaiah* is quoted by both *John* and *Paul*, the former of whom expressly names him, and calls him by his usual epithet, "the prophet;" the latter only quotes "a written saying" which is found in *Isaiah*; and again another, which is taken from *Hosea*, without any other hint of the source than that it is *written*, and of course to be met with in scripture. *Amos* is quoted by *James*, who gives the citation as "according as it is written," and as one of the λόγοι τῶν προφητῶν, "sayings of the prophets," whereby it is implied that he was quoting one of them.

## APPENDIX TO TABLE B.

Embraces those which do not come under any of the foregoing heads, whilst they contain in their introductory formula a form of λέγειν. There are only two of them, the one having λέγεσθαι, the other διαλέγεται.

### (1)

Heb. iii. 15.

15. ἐν τῷ λέγεσθαι [Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσῃτε, μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπι-  
κρασμῷ.]

Heb. iii. 15.

15. While it is said, [To-day if ye will hear his voice, harden not your hearts, as in the provocation.]

Paul, at ver. 6, had written, "Whose (*i.e.* Christ's) house are we, if we hold fast the confidence and the rejoicing of the hope [firm unto the end]." And then he quotes from Ps. xcv. 7—11, introducing the quotation by "Wherefore, as the Holy Ghost saith," and following it by the exhortation: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. . . . For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end" (ver. 12, 14), where he returns to the expression in ver. 6. The phrase ἐν τῷ λέγεσθαι refers back to καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον, "according as the Holy Spirit says," and means "in *its* being said (by Him)." The different punctuation of verses 14 to the end, we need not here consider. It is enough to know that Paul applies this quotation, and draws the inference, "So we see that they could not enter in because of unbelief" (ver. 19), on which he grounds what follows in the next chapter.

### (2)

Heb. xii. 5.

5. καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται [Τίέ μου, μὴ ὀλιγώρει παιδείας κυρίου, κ.τ.λ.]

Heb. xii. 5.

5. And ye have forgotten the exhortation which speaketh unto you as unto children, [My son, despise not thou the chastening of the Lord, etc.]



There is here a quotation from Prov. iii. 11, 12, which Paul follows up with the inference in ver. 7: "If ye endure chastening, God dealeth with you as with sons;" just as he introduced it with, "The exhortation . . . speaketh unto you as unto children." The introduction may be rendered, "And ye have been totally forgetful of the comfort which discourses (or is discoursed or converses) with you as with sons." τῆς παρακλήσεως reminds one of ὁ παράκλητος, by whom alone ἡ παρακλήσις ἡ ἀληθὴς can be given. And is there no *consolation* in the words, "Whom the Lord loveth He chasteneth"? And who knows the mind of the Lord, save the Spirit? (see 1 Cor. ii. 10, 11). This, then, is the Spirit's utterance.

It is seen from the Tabular Summary on the next page that *thirteen* out of the *seventeen* writings of the New Testament, in which quotations occur, make use of an introductory formula in which λέγειν in one form or other is employed; and, by glancing down the right-hand column, how many instances are met with in each writing respectively. It is also seen that *all* the New Testament *writers* (Peter excepted) who give quotations from the Old, furnish instances of its use, Paul making forty-seven, Matthew fifteen, Luke eight, John four, James three, and Mark two. By casting the eye down the right-hand columns, it is sometimes seen that two numbers are given. The first tells the number of quotations that occur in that writing under said table; but as some of these have occurred in former tables, which require to be deducted to show the number specially belonging to Table B, the second number is this result; and for sake of uniformity, when under such a table a book has not had its number lessened in this way, still its number is brought out in a line with the rest. If the number is not thus brought out, said quotation has occurred before. A line is drawn under the sums total of those belonging to this table specially, which are collected from right to left, and make sixty-nine.

Again, from this Tabular Summary it is seen that *fifteen* at least out of the *twenty-five* Old Testament writings, from which quotations are made, have been used as sources which are designated by this introductory formula containing λέγειν a



one form or other, and a glance at the right-hand column shows how many passages are quoted from each writing respectively. The book of Psalms is most frequently quoted, viz., twenty-four times; then the Pentateuch, or books of Moses, strictly the Law, and Isaiah, nineteen times each; next, the Minor Prophets, eight, among the *five* out of the *eight* that are quoted; Jeremiah, three; 1 Kings and Proverbs, two each; and 2 Samuel and Ezekiel, one each. And looking to those writings which are specially quoted in this table, there are *fourteen* which have the following number of passages which are not found in Table A also. The book of Psalms is quoted twenty times; then Isaiah, eighteen times; and the Pentateuch, fifteen times; the *four* Minor Prophets, seven times among them; Jeremiah, three times, as before; but 1 Kings and Proverbs, with 2 Samuel and Ezekiel, one each: thus making sixty-seven times in all, as stated above.

## TABLE C.

Embraces all those quotations which are introduced by a formula containing the verb *εἰπεῖν*, "to say," in one or other of its forms. This table may be divided into *four* parts, according to the form of *εἰπεῖν* that occurs: Table C. I. embracing those with *φημί* (which is used by Attic writers as the *present indicative*) in the preface; Table C. II. embracing those with *εἰπεῖν* in the *aorist active* form, i.e., *εἶπεν* of the indicative and *εἰπών* the participle; Table C. III. those with the *perfect active* or *passive* of a verb, which is used in these parts, since *εἰπεῖν* wants them, viz., *εἶρηκε* of the *perfect active* and *εἶρηται* or *εἰρημένον* of the *perfect passive*; and Table C. IV. those with the *aorist passive* in the participle form of the same verb, viz., *ῥηθέν*. The second and third tables are subdivided into *two* parts, according as the introductory formula has a *general* or a *special* bearing, Table C. II. 1 or Table C. III. 1 containing the former, and Table C. II. 2 or Table C. III. 2 the latter.

*Note.*—Instead of the obsolete *ἔπω* and *ἔρω*, Attic writers use *φημί* in the present indicative, getting *εἶπα* and *εἶπον*, *first* and *second aorists active*, from the former, and *εἶρηκα* and *εἶρημαι*, *perfects active* and *passive*, from the latter (or the Ionic form *εἰπέω*), from which also they get *ἔρρηθην* (or *ἔρρέθην*) of the *aorist passive*, and hence the participle *ῥηθείς*.

### TABLE C. I.

Embraces all those quotations which are introduced by a formula containing the verb *φημί*, which is used by Attic writers as the *present indicative* of the verb of which *εἰπεῖν* is the *second aorist*.

## (1)

1 Cor. vi. 16.

16. οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ  
ἐν σώμα ἔστιν; [<sup>π</sup>Εσονται γάρ,] φησὶν  
[οἱ δύο εἰς σάρκα μίαν.]  
16. ουκ c. DEKL al fere<sup>40</sup> syr<sup>p</sup> Epiph  
Dam Thph Tert ... στ Ln prænē ἡ c.  
ABCFG al pm vv pl Clem Chr Oec |  
φησιν c. BCDEFGKL al ut vdtr omn  
it vg al omn Chr Thdrt al ... A Epiph  
Cyp Amb om, hinc Ln [φησ.]

1 Cor. vi. 16.

16. What? know ye not that he which  
is joined to an harlot is one body?  
[For two,] saith he, [shall be one  
flesh.]

In support of what he says, viz., that "he who joins himself to the harlot is one body," Paul appeals to Gen. ii. 24, the last part of which he quotes. He introduces the quotation by φησὶν, which may be taken impersonally, and rendered "it says," implying, however, ἡ γραφή, "the scripture;" but more properly it may have its nominative ὁ θεός, "God," understood, and be rendered as above, "He saith." This view is supported by what is found recorded in Matt. xix. 4—6, where Jesus is found ascribing these words "to Him that made male and female at the beginning;" and Paul would teach as his Master. Here we have, then, God's word. In the phrase ὁ κολλώμενος, Paul evidently has in mind the expression in the former clause of Gen. ii. 24, viz., **וַיִּשְׁאָרְבָּהּ**, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, "and shall cleave (Sept. shall be cemented) to his wife," though, of course, he uses it with reference to being joined to the harlot. The rendering of the quoted words would be more expressive if that found in Matthew were used here: "For they twain, saith He, shall be one flesh," or more modernly, "For the two, saith He," etc.

## (2)

Heb. viii. 5.

4. εἰ μὲν γὰρ ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς,  
ὄντων τῶν προσφερόντων κατὰ νόμον  
τὰ δῶρα, (5) οἷτως ἐποδείγματι καὶ  
σκιᾷ λατρεύουσιν τῶν ἐπουρανίων,  
καθὼς κεχωρμάτισται Μωϋσῆς μέλλων  
ἐπιτελεῖν τὴν σκηνὴν\* [Ὁρα] γὰρ φησιν  
[ποιήσεις πάντα κατὰ τὸν τύπον τὸν  
δειχθέντα σοι ἐν τῷ ὄρει.]  
4. των προσφερ. c. ABD\*E\* 17. 67.\*\*  
73. 137. it vg cop aeth<sup>ro</sup> arm ... στ  
(Gb<sup>00</sup>) add των ιερων c. D\*\*\*E\*\*KL  
al pler syr<sup>utr</sup> aeth<sup>pp</sup> al pp mu | νομ. c.  
AB al<sup>4</sup> Thdrt ... στ τον νομ. c. DEK  
L al pler pp mu.

Heb. viii. 5.

4. For if he were on earth, he should  
not be a priest, seeing that \*there  
are priests that offer gifts according  
to the law: (5) Who serve unto the  
example and shadow of heavenly  
things, as Moses was admonished of  
God when he was about to make the  
tabernacle: for [See,] saith he, [that  
thou make all things according to  
the pattern showed to thee in the  
mount.]

\* Or, they are priests.

5. ὅρα γὰρ φησιν (ita et. Ln, nisi quod  
 post φησιν dist) ... στ ὅρα γὰρ, φησι.  
 Ceterum it vg al mu om γαρ.

Paul follows up the statement, "who serve unto the example and shadow of the heavenly things," by referring to what is recorded in Exodus, when Moses was "about to make the tabernacle," in proof of "the heavenly things." He says καθὼς κεχρημάτισται Μωϋσῆς, "according as Moses was admonished of God," adding the words that God used to him, as found in Exod. xxv. 40 ; and prefacing them with γὰρ φησιν, "for says He," i.e. God. Here then again we have God's word. And in thus bringing these words forward, it is clear that Paul looked upon the narrative as historical, as giving a true account of what actually took place, thus vouching for the authenticity of the book, and for the inspiration of the account as containing God's word.

## TABLE C. II.

Embraces all those quotations which are introduced by a formula containing the verb *εἰπεῖν* in the *aorist active* form, *i.e.*, *εἶπεν* of the indicative and *εἰπών* the participle; and it is divided into *two* parts, Table C. I. 1 and Table C. I. 2, according as the introductory formula has a *general* or a *special* bearing.

### TABLE C. II. 1,

Where the formula is *general*; *i.e.*, not any particular book or writer is spoken of.

#### (1)

John vii. 38.

38. ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, [ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος.]

John vii. 38.

38. He that believeth on me, as the scripture hath said, [out of his belly shall flow rivers of living water.]

This passage was already considered in Table A. III. 1. (+), page 76, where see the remarks.

#### (2)

John vii. 42.

41. ... οἱ δὲ ἔλεγον Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται; (42) οὐχὶ ἡ γραφή εἶπεν ὅτι [ἐκ τοῦ σπέρματος Δαυεὶδ καὶ ἀπὸ Βηθλεὲμ τῆς κώμης, ὅπου ἦν Δαυεὶδ, ἔρχεται ὁ Χριστός;]  
42. ουχι (1' οὐχη) c. DEGHKMSUXΓΔ  
Λ al ut vdr̄ omn Cyr ... Ln 49. ουχ  
c. B\*\* (\* ουκ) LT Or | εἶπεν ... D al  
pauc λεγει, item dicit̄ it vg al.

John vii. 42.

41. . . . But some said, Shall Christ come out of Galilee? (42) Hath not the scripture said, [That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?]

This also has already come for consideration in Table A. III. 1. (5), page 78.



## (3) (1)

Acts xiii. 22.

21. *κάκειθεν ᾗτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ θεὸς τὸν Σαούλ ... (22) καὶ μεταστήσας αὐτὸν ᾗγειρεν τὸν Δαυεὶδ αὐτοῖς εἰς βασιλέα, ᾧ καὶ εἶπεν μαρτυρήσας [Εὐρὸν Δαυεὶδ τὸν τοῦ Ἰεσσαί, κ.τ.λ.]*

21. ο θεος ... 4.\* 34. al<sup>10</sup> (item oddlat ap Wtst) om (95 post σαουλ pon).

Acts xiii. 22.

21. And afterward they desired a king: and God gave unto them Saul. . . . (22) And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, [I have found David the son of Jesse, etc.]

In this address to the Jews and others in the synagogue at Antioch in Pisidia, Paul recounts briefly Israel's history from the choosing of Abraham to the days of King David, in regard to whom he quotes those passages found in 1 Sam. xiii. 14 and Ps. lxxxix. 21, prefacing them with, *ὃ καὶ εἶπεν μαρτυρήσας*, "to whom also He said, bearing witness." The previous context makes known the subject, viz., *ὁ θεός*, so that it was "God, who bearing testimony to him, said" what Paul quotes. It was *not* to David himself that God spake; it was to him that He bore witness, and to others that He spake. The narrative in 1 Sam. xiii. 13, 14, xv. {16—28, xvi. 1—13, harmonizes with this. The quotations, then, are God's word, which He spake concerning David; and it is thus seen that these writings contain God's word. The narrative represents Him as having so said to Samuel, and if Samuel himself did not write the account, whoever wrote it penned God's word, and to be able to do so, either Samuel must have told him, or he must have had it from God's inspiration of it, since Paul here vouches for the truth of the account, and gives God's words. And surely no one would dare to set down as God's word what was not His word, as He had never said it to him; and even if he did so, who would receive it as such? But Paul here vouches for that, and thus also for the writer's inspiration.

## (4) (2)

2 Cor. vi. 16.

16. ... *ὑμεῖς γὰρ ναὸς θεοῦ ἐστὲ ζῶντος, καθὼς εἶπεν ὁ θεὸς ὅτι [ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω, κ.τ.λ.]*

16. *υμεις ετ εστε c. CD\*\*\*EFGK al longe pl f g vg syr<sup>utr</sup> go al Ath Did Chr Thdrt Dam al ... Ln ημεις ετ εσμεν c. BD\*L al plus<sup>10</sup> d e cop | καθως ειπεν ο θεος (syr om ο θε., Clem ο προφητης) ... D\*EFG d e g go Tert Aug<sup>1</sup> λεγει γαρ ο θε. (Tert om).*

2 Cor. vi. 16.

16. . . . For ye are the temple of the living God; as God hath said, [I will dwell in them, and walk in them, etc.]

Paul had named "the temple of God" in this his exhortation to show the society and companionship of unbelievers, wherein he contrasts them with Christians; and he shows the appropriateness of his introducing the terms, when he adds: "For ye are the temple of the living God." Christians are the temple of the living God! The temple that Solomon built for God's worship was the glory of his kingdom. The temple which God Himself is building now will be the glory of the heavenly kingdom. And what are the stones of this temple? Peter answers in his 1 Ep. ii. 5, "Ye also, as lively stones, are built up a spiritual house." And Paul says more expressly, with reference to temple-building, in his Ep. to Eph. ii. 19, "Now therefore ye . . . (20) . . . are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner *stone*; (21) in whom all the building fitly framed together, groweth unto a holy temple in the Lord; (22) in whom ye also are builded together for an habitation of God through the Spirit." But has Paul any scripture authority for so saying? Yes. It is *καθὼς εἶπεν ὁ θεός*, "according as God said," he here affirms; and to prove the matter he adduces what is found in the Old Testament, in Levit. xxvi. 11, 12, and Ezek. xxxvii. 27. And there are other places where similar language is met with; as Exod. xxix. 45; Jer. xxxi. 33, xxxii. 38. In these writings what God said is recorded. But how could it be known that He so said, unless He Himself revealed it? He must, then, have spoken, and the writers would pen His words, moved by the Holy Ghost thereto. Paul asserts that the words he quotes were *as God had said*. What plainer proof of inspiration can be had?

## (5) (3)

Heb. i. 5.

5. *τίνι γὰρ εἶπεν ποτε τῶν ἀγγέλων* [Τίλος μου εἰ σύ, ἐγὼ σήμερον γεγέννηκά σε;] καὶ πάντων [Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα καὶ αὐτὸς ἔσται μοι εἰς υἱόν;]  
 5. *ποτε τ. αγγ. c. ABD\*\*et\*\*\*E\*\*KLM*  
 etc ... D\*E\* al τ. αγγ. *ποτε* (d e ali-  
*quando angel. dixit).*

Heb. i. 5.

5. For unto which of the angels said he at any time, [Thou art my son, this day have I begotten thee?] And again, [I will be to him a Father, and he shall be to me a Son?]

Paul here introduces two quotations, one from Ps. ii. 7, the other from 2 Sam. vii. 14, the first in this epistle, where he is

showing that Christ is preferred above the angels. He had written, (ver. 4) "Being made so much better than the angels, as He hath obtained a more excellent name;" and then he puts the question, (ver. 5) "For to which of the angels said He ever," followed by the two quotations, thus giving his reason for the statement in ver. 4, and asserting by implication that the quoted passages speak of the Son, and not at all of *any* angel. And it is, in Paul's view, God who speaks—God the Father to the Son Jesus Christ. The same thing is repeated in ch. v. 4, "And no man taketh this honour (*viz.*, of high priest, see ver. 1) unto himself, but he that is called of God, as *was* Aaron. (5) So also Christ glorified not Himself to be made an high priest; but He that said unto Him, Thou art My Son, to-day have I begotten Thee." (ver. 10) "Called of God an high priest . . ." The quotation thus has reference to Christ's appointment by God the Father to the office of high priest. Again, Paul, in his address to the Jews and others assembled in the synagogue at Antioch in Pisidia, quotes this Ps. ii. 7, and says, (Acts xiii. 32) ". . . The promise which was made unto the fathers, (33) God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second psalm, Thou art My Son, this day have I begotten Thee;" where he applies it to the resurrection of Jesus, an application in which we are reminded of what he writes in Rom. i. 3, "Concerning His Son Jesus Christ our Lord . . . (4) . . . declared *to be* the Son of God . . . by the resurrection from the dead:" *i.e.* His resurrection from the dead declared Jesus to be the Son of God, to whom the words of the Father, "Thou art My Son, this day have I begotten Thee," thus belong, words by which He installed Him in the high-priesthood. What we have now to attend to is, that he who penned the second psalm recorded the words of God the Father, which he could know only by their being revealed to him. And it is the words of the Son that introduce the quoted passage; for it says: "I will declare the decree: the Lord hath said unto Me," and then come the words, "Thou art My Son," etc. And thus we see that it was the Son who spake and made known the Father's words. The Son was thus the revealer, exercising the office of prophet. (See Matt. xi. 27.)

## (6) (4)

Heb. x. 30.

30. οἶδαμεν γὰρ τὸν εἰπόντα [Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει κύριος\*] καὶ πάλιν [Κρινεὶ κύριος τὸν λαὸν αὐτοῦ.]
30. λέγει κύριος c. AD\*\*\*EKL al pler syr<sup>a</sup> aeth<sup>pp</sup> al Chr (sed γεγραπται γαρ pro οιδαμ. γ. τ. ειπ.) Thdrt Dam al ... Gb<sup>00</sup> 49. om c. D\* 17. 23.\* 67.\*\* it vg cop syr aeth<sup>ro</sup> ar<sup>e</sup> Amb Prim Bed om | καὶ πάλιν c. AKL al pler syr<sup>utr</sup> aeth<sup>ro</sup> al Chr Dam al ... DE 55. 71. it vg aeth<sup>pp</sup> Prim al add σι.

Heb. x. 30.

30. For we know him that hath said, [Vengeance *belongeth* unto me, I will recompense, saith the Lord.] And again, [The Lord shall judge his people.]

Here are two quotations, one from Deut. xxxii. 35, the other from ver. 36, which is also expressed in Ps. cxxxv. 14. The former is given as Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει κύριος, whereas the original has only לִי נִקְמָה וְשִׁלְמִים, "To me vengeance and recompence," thus showing that λέγει κύριος, "saith the Lord," is additional. And it is seen above that several MSS., versions, and Fathers omit it, for which it is easy to account, by the introductory formula, οἶδαμεν γὰρ τὸν εἰπόντα, which would seem to render it unnecessary as tautological. Yet the true reading here is doubtless as having it. And in Rom. xii. 19, where the same quotation occurs, the text has it. But it is not in the LXX., and hence it is manifest that it must have been added by Paul, from which is drawn the argument that as he wrote the Epistle to Romans, so must he have been the author of the Epistle to Hebrews. And this addition shows who is meant by τὸν εἰπόντα, viz., κύριος, so that we need not inquire into that point. If the writer penned what the Lord said, the Lord must have told him. But if the Lord never said it, and Moses only sang what he fancied the Lord might say, then Paul would not have added, λέγει κύριος. But Paul has added these words, and thus we have his authority for asserting that the quoted passage was what the Lord said, and that therefore Moses sang as inspired by God.

## (7) (5)

James ii. 11.

11. ὁ γὰρ εἰπὼν [Μὴ μοιχεύσης] εἶπεν καὶ [Μὴ φονεύσης.]
11. εἰπὼν c. BCGK al ut vdr om... A ειπας | c 69. 106. syr<sup>p</sup> arm ar<sup>p</sup> Thph Μη φονευσης ειπ. και Μη μοιχ.

James ii. 11.

11. For \*he that said, [Do not commit adultery], said also, [Do not kill.]

\* Or, that law which said.

It matters little whether  $\delta\ \epsilon\iota\pi\acute{\omega}\nu$  be rendered "*the law* that said," or "he who said." The former may be defended on the ground that "the law" is spoken of before and after. Yet the expression is elliptical, and besides, it would really be he who promulgated the law that spake what the law is represented as saying. The latter is thus seen to be the simpler and therefore the preferable. Now, who is the speaker? God, who uttered the law of the ten commandments, of which these are two, amid the awfully sublime scene recorded in Exodus xix. The quotations are made from Exod. xx. 14 and 13, James giving the two in the reverse order, unless that he quoted from the LXX., which in the Vat. MS. has them in the same order as here. It may be remarked that Mark, at ch. x. 19, gives these two in the same order as James has done, and in fact in the same verbal form, wherein they differ from the LXX. and Matthew. And Luke, it may be added, agrees with James and Mark, in ch. xviii. 20. This passage might be put in the next table, as the source is definitely alluded to.

## GENERAL SUMMARY.

This examination in detail shows that *four* of the New Testament writers, viz., John, Luke, Paul, and James, use the formula containing  $\epsilon\iota\pi\epsilon\iota\nu$  with no special reference to book or writer which has just been considered; and the following table exhibits the writings with the number of passages that occur therein:—

New Test. writing.	The formula occurs.	New Test. writing.	The formula occurs.
In John's Gospel . . .	2 times	In Paul's Ep. 2 to Cor. .	Once
In Luke's Acts of Ap. .	Once	Heb. .	2 times
		In James's Epistle . . .	Once

The *five* New Testament writings of the *four* writers contain the formula *seven* times. But the two instances in Paul's Epistle to Hebrews refer each to two passages of the Old Testament, which are connected by  $\kappa\alpha\iota\ \pi\acute{\alpha}\lambda\lambda\iota\nu$ : and the one in 2 Corinthians and Acts of Apostles quotes two passages of the Old Testament also, so that the number of quoted passages is greater than appears from the number of instances of the formula's occurrence. This will be seen below.

Next, in the historical books, viz., John's Gospel and Acts

of Apostles, the speaker must be kept in mind, and the following table exhibits each instance respectively :—

New Test. writing.	No. of instances.	By whom used.	
In John's Gospel . . .	2	1 by Jesus	1 by the people
In Luke's Acts of Ap. . .	1		1 by Paul,
who of course uses the three that occur in his Epistles, as James does the one in his.			

And thus, of the seven instances in all, one is by Jesus, by the people, and by James each, and four by Paul.

Lastly, of the books of the Old Testament quoted from, there are *seven*, viz., Exodus, Leviticus, Deuteronomy, 1 Samuel, 2 Samuel, Psalms, and Ezekiel, as the subjoined table shows, with the number of passages of each that are quoted :—

Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.
Exodus . . .	1	1 Samuel . . .	1	Ezekiel . . .	1
Leviticus . . .	1	2 Samuel . . .	1		
Deuteronomy . . .	1	Psalms . . .	3		9

Which gives *nine* quoted passages of the Old Testament, those quoted in the two instances in John's Gospel being omitted, as they have been considered in a former table, which was noted in the proper place. It may be added that James quotes the passage from Exodus, and Paul all the rest, as it is in the omitted instances of John's Gospel that Jesus and the people appear.

It is to be specially observed that all the instances coming under this table alone, I mean all excepting the two in John's Gospel, have God for the speaker. *It is always God who said.* And sometimes *ὁ θεός* is expressed, as in Acts xiii. 22 ; 2 Cor. vi. 16 ; sometimes it is to be supplied from the context, as in Heb. i. 5, x. 30, where τὸν εἰπόντα is followed by the epexegetic phrase λέγει κύριος ; and sometimes from the sense, as in James ii. 11. That these different writings of the Old Testament, then, contain God's word is evident from the use of this formula under consideration. And how could what God said be written, unless He had been heard speaking, as was the case when He gave the ten commandments from Mount Sinai, which He wrote on two tables of stone ? He uttered them in the hearing of the children of Israel, which James refers to when he writes, "For He that said, Do not commit

adultery, said also, Do not kill" (ii. 11). Or unless He made known to the writer what He had said, as appeareth from 1 Sam. xvi. 1, thrown back on 1 Sam. xiii. 14, which Paul quotes in Acts xiii. 22; or from Paul's quotation in 2 Cor. vi. 16? It is clear in this way that the writers must have been "moved by the Holy Ghost" to pen what they have written, and also taught by Him what they were to record as what God said.



## TABLE C. II. 2,

Where the formula containing *εἰπεῖν* is *special*, *i.e.*, where some particular book or writer is mentioned, or the source of the quotation is definitely pointed out.

### (1) (1)

Matt. xix. 5.

4. ... οὐκ ἀνέγνωτε ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς; (5) καὶ εἶπεν ["Ἐνεκεν τούτου καταλείπει ἄνθρωπος τὸν πατέρα, κ.τ.λ.]  
4. ποιήσας (et. Naz al) ... B 1. 22. 33.  
124. (cop sah) Or<sup>2</sup> Tit Meth Ath κτίσας.

Matt. xix. 5.

4. . . . Have ye not read that he which made *them* at the beginning made them male and female, (5) And said, [For this cause shall a man leave father, etc.]

It is Jesus who is speaking to the Pharisees that had come with the tempting question, "Is it lawful for a man to put away his wife for every cause?" (ver. 3,) and who in this answer refers them to *what is written*; for He says, "Have ye not read?" evidently implying that in the scriptures they would find what should satisfy them, for there they would find the matter settled. In ver. 5 He quotes Gen. ii. 4, prefacing it with καὶ εἶπεν, "and said," the subject of which, *i.e.*, the speaker, is mentioned in the previous verse, in the words ὁ ποιήσας ἀπ' ἀρχῆς, "he who made *them* at the beginning" (or from the first) a periphrasis for God; for, by referring to Genesis, where is the account of the making of man, it is, in ch. i. 26, 27, God, and in ch. ii. 7, 21, 22, it is the Lord God, who is spoken of as doing so. An old scholiast on this periphrasis writes οἰκονομικῶς δὲ οὐκ εἶπεν Ἐγὼ ὁ κτίσας τὸν ἄνθρ., ἀλλ' ὁ ποιήσας ἀπ' ἀρχῆς. He used the expression, "He who made *them* from the first," because He could thereby refer them to the scripture, and say, "Have ye not read?" thus giving the weight of scripture authority to the quotation made from it; whereas had He said, "I who created man," though it

was quite true that He had done so, yea, had made all things (see John i. 1—3, 14—17; Eph. iii. 9; Col. i. 16), yet they would have raised the objection that He had done no such thing. But notice the view that Jesus opens up of the quoted passage, Gen. ii. 24. It follows what Adam said, and looks almost as if he said it too. But the phraseology comes in the way of entertaining that thought. Why should he have so early spoken of father and mother, or of leaving them, and cleaving to the wife, when all that as yet he had in the world was his wife, and he was not yet a father, nor had any to leave him? It is evident that Adam spake it not. And Jesus says it was God. Have we not here, in this verse, God's institution of marriage? It is not said in Genesis that God spake and said it, but we have Jesus' word for it that it was so. Thereby Jesus confirms the inspiration of the writer of these words, to whom it must have been revealed by God that he was to so write. And thereby Jesus vouches for the authenticity of the historical narrative. "Have ye not read?" points to a writing, and He tells them that they would therein find that their Maker had at first made a male and a female. Now, the Pharisees would naturally call to mind the account in their first holy book, viz., Genesis, for the truth of which Jesus here vouches, though He says it not in so many words.

If it were not true, why should He recal it to their mind? because they believed it to be true, and so He would take advantage of their credulity? But He Himself regarded it as true; for He affirms that God spake the words He quotes, though it is not so said in the passage itself, whereby it is clearly shown that He considered the whole as given by inspiration of God, otherwise how could it be known? And thus we find that it contains God's word.

## (2) (2)

Matt. xxii. 24.

23. ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, ... (24) λέγοντες Διδάσκαλε, Μωϋσῆς εἶπεν [Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, κ.τ.λ.]

Matt. xxii. 24.

23. The same day came to him the Sadducees . . . (24) Saying, Master, Moses said, [If a man die, having no children, etc.]

The Sadducees, who came to Jesus on this occasion, brought a question for solution, arising out of a real (or supposed) circumstance which had occurred in observance of the law's

prescription on the point, and which they evidently supposed made for their opinion that there is no resurrection. The circumstance itself is narrated in ver. 25—27; and they show that what was done was in accordance with what had been laid down, for they quote Deut. xxv. 5, prefacing it with “Moses said.” The quotation, then, they regard as spoken by Moses. They do not carry it up to any Higher Authority. They do not say, “God commanded through Moses, saying,” or something like that. It is only “Moses said.” Yet, if they admitted that Moses acted as God’s representative, and prescribed what God enjoined, which they could not but do if they received the Pentateuch, then, what “Moses said” would have divine authority, and they would allow that what had been done was as God required. Their question, which they wished Jesus to answer, was, “In the resurrection whose wife shall she be of the seven?” (ver. 28). And in replying to it, Jesus takes them back to the point which they denied, viz., the resurrection, as recorded in ver. 31, 32: “Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?”

I would direct attention to the expression, “spoken unto you by God,” which has been considered in Table B. II. 1. (1), p. 135. This introductory formula, “Moses said,” shows that the quotation found in Deut. xxv. 5 was spoken, if not written, by him; and as the Pentateuch sets him forth as acting by divine direction, it has divine authority in that view.

## (3) (3)

Mark vii. 10.

9. καὶ ἔλεγεν αὐτοῖς Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε. (10) Μωϋσῆς γὰρ εἶπεν [Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου,] καὶ [Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω.] (11) ὑμεῖς δὲ λέγετε Ἐὰν εἴπῃ ἄνθρωπος, κ.τ.λ.

Mark vii. 10.

9. And He said unto them, Full well ye \*reject the commandment of God, that ye may keep your own tradition. (10) For Moses said, [Honour thy father and thy mother ;] and, [Whoso curseth father or mother, let him die the death ;] (11) But ye say, If a man shall say, etc., etc.

\* Or, frustrate.

To the Pharisees and scribes, who were finding fault (ver. 2) with the disciples of Jesus, because they did not walk according to the tradition of the elders, but ate bread with unwashed hands (ver. 5), He was saying, “Full well ye reject the com-

mandment of God, that ye may keep your own tradition." He lets them see, if they have eyes for doing so, that they set their traditions *above* the commandments of God. Isaiah, in ch. xxix. 13, had foretold their practice in the words **וְיִתְּתִי יִרְאָתָם אֵתִי מִלְּמֶדָה**, "and their fear towards me is a taught precept of men" (see the former volume\* on these quoted words), which Jesus explains by adding, "For laying aside the commandment of God, ye hold the tradition of men" (ver. 8). And He illustrates what He means by that assertion. He quotes two passages from Exodus, one ch. xx. 12, the other ch. xxi. 17, prefacing them with "Moses said," from which they would know where to find them. But, as He had been putting their tradition in contrast with the commandment of God, it is evident that He is here quoting what God had enjoined. The context makes the matter be viewed in no other light; so that, though it is here said that "Moses said" them, yet they must be looked upon as what God commanded. Indeed, a reference to Exodus shows that such is the case, for ch. xx. begins with, "And God spake all these words, saying," and down at ver. 12 is the first quoted passage; and again at ver. 22 we read, "And the Lord said unto Moses, Thus shalt thou say unto the children of Israel," and continuing on, ch. xxi. 1 says, "Now these are the judgments which thou shalt set before them;" and the other quoted here is found there at ver. 17. It is plain, then, that while it is true that "Moses said" them, he was only uttering what God had told him to speak. And so, in contrast to the commandments of God, Jesus could set their tradition. (ver. 11) "But ye say, If a man shall say," and so on, which He follows up by repeating His former assertion in regard to their conduct, (ver. 13) "making the word of God of none effect through your tradition." He had called what "Moses said," **τὴν ἐντολὴν τοῦ θεοῦ** (ver. 9); here He calls it **τὸν λόγον τοῦ θεοῦ** (ver. 13). Now, how could Moses speak "the commandment," or "the word of God," unless He had revealed it to him? Jesus here affirms, then, Moses' inspiration. And when He quotes what Moses said, not as handed down by tradition, for He is here setting Himself

\* "The Old Testament in the New," pp. 196, 197.

against their traditions, but as contained in a written record, does He not thereby vouch for the authenticity of the document? For, otherwise, might not one have replied that the quotations He made were from a record of no authority? that it could not be known to be a record of transactions from those early times, and so was itself a thing of tradition? But no hint of this sort is given. And the only conclusion is that the document containing the quoted passages was, according to Jesus' testimony, authentic.

(4)

Mark xii. 26.

26. *περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως ἐπὶ τοῦ βάλτου πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων* [Ἐγὼ ὁ θεὸς Ἀβραάμ, κ.τ.λ.]

Mark xii. 26.

26. And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, [I am the God of Abraham, etc.]

This passage has been already fully considered in Table B. II. 2. (15), pp. 157-9, where see the various readings, as well as the remarks. It may be only added here that Mark writes: *πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων*, "how God spake to him (*i.e.*, Moses), saying," whereas Matthew gives it *τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος*, "what was spoken to you by God, saying." But there is no disagreement. It was to Moses that God spake when He said the quoted words; but what He spake was not meant for Moses only, but *for* all the children of Israel to the latest posterity. So Moses was to report; and hence it is perfectly true that the quoted words were spoken by God to the Sadducees, whom Jesus was addressing, inasmuch as they were children of Israel.

(5) (4)

Mark xii. 36.

35. *καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ Χριστὸς υἱὸς ἐστὶν Δαυεὶδ; (36) αὐτὸς Δαυεὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ [Λέγει ὁ κύριος τῷ κυρίῳ μου, κ.τ.λ.]*

36. *αὐτος ε.* BLD 13. 28. 59. 69. 2.<sup>pe</sup> a k cop ... *στ* add *γαρ* Lu [*γαρ*] c. AEF G HKMSUVXI<sup>l</sup> al pl it<sup>mu</sup> vg go syr<sup>utr</sup> al Hil; item D arm *καὶ οὗτος* (d *ipse*) | *εἶπεν* (et, q go al) ... X 282 b<sup>scr</sup> d<sup>scr</sup> al aliq. it<sup>plcr</sup> vg *λέγει* | *ἐν* ... B om | *τῷ πν.* *τῷ αγι.* c. BDLUD 2.<sup>pe</sup> al ut vdt<sup>r</sup> mu ... AEF G HKMSVXI<sup>l</sup> al pl *πν.* *αγ* (Gb Sz).

Mark xii. 36.

35. And Jesus answered and said; while He taught in the temple, How say the scribes that Christ is the son of David? (36) For David himself said by the Holy Ghost, [The Lord said to my Lord, etc.]

The corresponding passage in Matthew's Gospel, viz., ch. xxii. 43, has been already considered in Table B. II. 2. (13), page 152, which renders unnecessary any remarks here.

## (6) (5)

John i. 23.

22. ... τί λέγεις περὶ σεαυτοῦ; (23) ἔφη [Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Εὐ-  
θύνατε τὴν ὁδὸν κυρίου,] καθὼς εἶπεν  
'Ἡσαίας ὁ προφήτης.

John i. 23.

22. . . . What sayest thou of thyself?  
(23) He said, [I am the voice of one  
crying in the wilderness, Make  
straight the way of the Lord,] as said  
the prophet Esaias.

To the question put to John by the priests and Levites sent from Jerusalem to ask him "Who art thou?" (ver. 19), viz., "What sayest thou of thyself?" he answered in the words of Isaiah the prophet, as found at ch. xl. 3, "[I am] the voice," etc. In this reply he would clearly have it understood that these prophetic words of Isaiah were fulfilled in himself. His language can mean nothing else, Ἐγὼ φωνὴ βοῶντος, κ.τ.λ. He asserts himself to be the forerunner of the Messiah—him who is sent to prepare the way of the Lord. And what is to be noticed here is καθὼς εἶπεν Ἡσαίας ὁ προφήτης. The words in which he describes himself, he says, were spoken by Isaiah, whom he designates as the prophet—a name to which he was well entitled, seeing he made known, so many hundred years before, the appearance of Messiah's forerunner. But that he could do only by God's making it known to him. This, then, proves Isaiah's inspiration; and Isaiah's words being found in the book of his prophecy, implies its authenticity, and that it is no pseudo-Isaiah's words that are therein recorded.

## (7)

John xii. 38.

37. τσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος  
ἐμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐ-  
τόν, (38) ἵνα ὁ λόγος Ἡσαίου τοῦ προ-  
φήτου πληρωθῇ, ὃν εἶπεν, [Κύριε, τίς  
ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; κ.τ.λ.]  
37. δε ... G go al om | αυτου ... A al  
post σημ. pon; al<sup>5</sup> om | επιστευον ...  
G 13. 69. 124. 346. al<sup>20</sup> fere a e f go  
al Eus<sup>dem</sup> bis Did Aug επιστευσαν.

John xii. 38.

37. But though he had done so many  
miracles before them, yet they be-  
lieved not on him: (38) That the  
saying of Esaias the prophet might  
be fulfilled, which he spake, [Lord,  
who hath believed, etc.]

This passage has been already partly considered in Table B. III. 2. (1), page 169. The quotation here, κύριε, τίς ἐπίστευσεν,



κ.τ.λ., is found in Isa. liii. 1; and John calls it ὁ λόγος Ἡσαίου τοῦ προφήτου ὃν εἶπεν, "the saying of Isaiah the prophet, which he spake," thus letting us know who was its *author*, and what was *his title*, and *where* it would be found. It is clear, then, that Isaiah was a real person, and that there was no pseudo-Isaiah; that the title he bore marked him out as a revealer of God's will, and thus a foreteller of future events when God made them known to him; and that what he had spoken had been preserved, and was known as οἱ λόγοι Ἡσαίου, "the sayings of Isaiah." (Comp. Acts xv. 15.)

## (8) (6)

John xii. 39.

39. διὰ τοῦτο οὐκ ᾔδύναντο πιστεῦειν ὅτι  
πάλιν εἶπεν Ἡσαίας (40) [Τετύφλωκεν  
αὐτῶν τοὺς ὀφθαλμούς, κ.τ.λ.]  
39. οὐκ ᾔδύναντο πιστεῦειν διὰ τοῦτο ὅτι τετύφλωκεν αὐτῶν τοὺς ὀφθαλμούς, κ.τ.λ., and all that Isaiah had to do was to speak it. εἶπεν Ἡσαίας. See Isaiah vi. 9, "And He said, Go and

John xii. 39.

39. Therefore they could not believe,  
because that Esaias said again, (40)  
[He hath blinded their eyes, etc.]

Jesus had done many miracles, and yet the people did not believe on Him (ver. 37). This their unbelief, John says, had been foretold by Isaiah in ch. liii. 1, which he quotes. But the thing did not take place *because* he had foretold it; rather he had foretold it *because* it was to take place, and had been foreseen as such; and so, the future event having been foreseen, could be foretold. Thus the occurrence of the event occasioned the foreseeing, to one whose vision ranged into the future (as we should say from a human point of view), and his foreseeing gave the power of foretelling. Properly speaking, God *saw* the event, and *told* it to the prophet. Now, here John quotes from Isaiah (ch. vi. 10), "He hath blinded their eyes," etc., and prefaces it with *πάλιν εἶπεν Ἡσαίας*, "again said Isaiah," wherein he tells us *who* said it, and that it is another (*πάλιν*). But he says "they were not able to believe for this reason, because Isaiah said again;" as if what Isaiah had said prevented them. Yet from the above explanation it is evident that that is not the meaning; for Isaiah's foretelling it could not have caused it. "They were not able to believe." Why? "He hath blinded their eyes," etc. That is why. οὐκ ᾔδύναντο πιστεῦειν διὰ τοῦτο ὅτι τετύφλωκεν αὐτῶν τοὺς ὀφθαλμούς, κ.τ.λ., and all that Isaiah had to do was to speak it. εἶπεν Ἡσαίας. See Isaiah vi. 9, "And He said, Go and



tell this people. . . . (10) Make the heart of this people fat," etc. (For the variations from the original in this quotation see the former volume.\*) In Matthew's Gospel (ch. xiii. 13—15) we have our Lord's view of this same quotation. (13) "Therefore speak I unto them in parables; because they seeing see not; and hearing they hear not, neither do they understand. (14) And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive. (15) For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed," etc. Here the producing of the effect is ascribed to themselves—"They have closed their eyes;" whereas in John it is ascribed to God, "He hath blinded their eyes." Paul, in his quotation of the same passage, as found in Acts xxviii. 25—27, gives it as found in Matthew, *i.e.*, as our Lord quoted it, and he applies it on the occasion of his preaching to the Jews at Rome, when some believed, and others did not (ver. 24); whereupon he told them that the salvation of God would be sent to the Gentiles, who would hear it (ver. 28). This recalls what he had written to the church at Rome in ch. xi. 25, "that blindness in part is happened to Israel,"—a judicial blindness which they had brought on themselves; for Paul had said, at ver. 7, "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded [or hardened], (8) according as it is written, God hath given them the spirit of slumber [or remorse], eyes that they should not see, and ears that they should not hear;" where Paul quotes Isa. xxix. 10, and vi. 9. "God hath given them," says Paul, after Isaiah's, "The Lord hath poured out on you," which is just the form that John puts it in, "He hath blinded their eyes," etc. Sometimes, then, it is said that God does it, and again that the people themselves do it, and both are true, and to be explained on the same principle as those passages in Exodus where it is said sometimes that God hardened Pharaoh's heart, and sometimes that he himself hardened his heart.

\* "The Old Testament in the New," pp. 233-4, 89.

## (9) (7)

Acts iii. 22.

21. ... Ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος αὐτοῦ προφητῶν. (22) Μωϋσῆς μὲν εἶπεν ὅτι [προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ, κ.τ.λ.]
21. τῶν (Gb Sz) c. ABCD h loti al<sup>7</sup> vg cop sah syr arm aeth ar<sup>e</sup> Or Chr<sup>1</sup> Tert ... E al pl syr<sup>p</sup> ar<sup>p</sup> Chr<sup>1</sup> Chron Thph παντων των, item στ παντων c. paucis ut vdtr min Cosm Oec; 13. αυτων των, al<sup>2</sup> plane om | απ αιων. αυτου πρ. c. AB<sup>\*</sup>C loti al aliq Chron etc, item praein των B<sup>\*\*</sup>E al, item αυт. (4. add των) απ αιων. πρ. 4. Or vg ... D (αυτου των πρ.) 19. arm Cosm Tert om (Gb<sup>00</sup>) απ αιων. ... στ αυт. προφ. απ αιων. c. min pm syr<sup>utr</sup> al.
22. ειπεν (Gb<sup>0</sup>) c. ABC loti al<sup>5</sup> vg cop syr ... στ praein προς τους πατερας (al add υμων s. ημων) c. pauc ut vdtr min ... eadem (addito ημων D al sah aeth, υμων E al) postpon DE al mu sah aeth<sup>utr</sup> arm arr.

Acts iii. 22.

21. . . . God hath spoken by the mouth of all his holy prophets since the world began. (22) For Moses truly said unto the fathers, [A prophet shall the Lord your God raise up unto you of your brethren, like unto me, etc.]

This quotation Peter takes from Dent. xviii. 15, 16, 18, 19, prefacing it with *Μωϋσῆς μὲν εἶπεν*, "Moses, on the one hand, said." The *μὲν* has its counterpart in the *δέ* of ver. 24. Tischendorf's text leaves out *πρὸς τοὺς πατέρας*, "unto the fathers," apparently on good authority. But we have *Μωϋσῆς εἶπεν*, "Moses said," and *προφήτην . . . ὡς ἐμέ*, "a prophet like me," or as me, *i.e.*, as (He raised up) me. Moses, then, was a prophet. He called himself one. And the Lord God had raised him up, or appointed him. (Comp. Heb. iii. 2, and see Exod. iii. 10, et al.) But the keynote is struck in the words of the previous verse, "God spake through the mouth of His holy prophets from of old." And thus it is seen that when "the holy prophets" spake, it was God who was speaking through them; so that when Moses spake those words that Peter here quotes, it was God who had told him what he was to utter. The prophecy was from God, though spoken by man. Nor could it have been otherwise. No language could be plainer, then, than Peter's to affirm Moses' inspiration; and his quoting Deuteronomy proves that he regarded the book as giving a true account, or, the account given in the book as a true relation. If Moses did not write it, then it must have

been written by one who could furnish an accurate narrative, and the farther from Moses' days, the more difficult this would become, unless the penman were moved and guided by the Holy Ghost, like Moses.

## (10) (8)

Acts iv. 25.

24. ... ἦραν φωνὴν πρὸς τὸν θεὸν καὶ εἶπαν, Δέσποτα, ... (25) ὁ διὰ στόματος Δαυεὶδ παιδὸς σου εἰπὼν ["ἵνα τί ἐφύραξαν ἔθνη, κ.τ.λ.]

24. φωνὴν (134. τὴν φων.) ... E cop sah syr<sup>utr</sup> aeth<sup>utr</sup> al τὴν φων. αυτων | εἶπαν c. ABD 40. al ... στ -πον c. E al pler.

25. ο διὰ στομ. δαυ. παιδ. (παιδ. ut et. Gb Sz c. ABDE al pl Ath Did; στ του παιδ. c. min pm) σου ειπ. c. 40. alisque longe pl ar<sup>p</sup> sl Ath; accedunt addito ante δια in spir. sancto (cop) vel per sp. s. (syr) cop syr sl<sup>r</sup>, item Did; similiter et. D os δια πν. αγ. δια του στομ. λαλησας δαυ. παιδος σου. Item ad δαυ. addito του πατρος ημων vg sah aeth<sup>utr</sup> syr<sup>p</sup> ar<sup>e</sup>. Denique AB E al<sup>r</sup> Ath ο του πατρ. ημων δια πνευμ. αγιου στοματος δαυ. παιδος σου ειπων (Ln).

Acts iv. 25.

24. . . . They lifted up their voice to God . . . and said, Lord . . . (25) Who by the mouth of thy servant David hast said, [Why did the heathen rage, etc.]

The company to which Peter and John went, after being let go by the high priest, rulers, elders, scribes, and others (ver. 5, 6), who had been offended by Peter's preaching, on the occasion of his healing the cripple at the Beautiful gate of the temple, with its results, but who had only ventured to threaten them, and forbid them to preach in the name of Jesus (ver. 1, 2, 17, 18, 21); this their own company, when they heard what had occurred, "lifted up their voice to God" in prayer (ver. 23, 24). And the *special* part of what they said, as bearing on our inquiry, is in the words: ὁ διὰ στόματος Δαυεὶδ παιδὸς σου εἰπὼν, "who saidst through the mouth of Thy servant David," with the quotation following. It is to God they are speaking (ver. 24). The introductory formula, then, intimates that it was God who uttered the quoted passage, and that He did so "through the mouth of David," who is here styled "His servant." Now, the quotation is taken from Ps. ii. 1, 2; and thus we have David as the writer of it: more than that, we have him as inspired to do so, for "God spake it through his mouth." The various readings bear on

this point; for instance, the Coptic, Syriac, Vulgate, and Slavonic versions insert "in" or "by the Holy Ghost" before "through the mouth of David;" wherein they seem to follow codex D, which reads *ος δια πν. αγ. δια του στομ. λαλησας δαυ. παιδ. σου*, putting *λαλησας* for *ειπων* and changing the order also. And codices ABE al<sup>7</sup> besides inserting *πνευμ. αγιου* between *δια* and *στομ.*, prefix *του πατρ. ημων* to *δια*, as qualifying *Δαυειδ*, making it be "our father David Thy servant," an addition which is found in the Vulgate, Sahidic, Ethiopic, Syriac, and Arabic versions, as noted above, though variously placed in them.

We find the same statement made of another part of this psalm, viz., ver. 7, that is made here of ver. 1, 2, in Heb. v. 5, which will fall to be afterwards commented on.

## (11) (9)

Acts vii. 3.

2. ... ὁ θεὸς τῆς δόξης ὡφθῆ τῷ πατρὶ ἡμῶν Ἀβραάμ ... (3) καὶ εἶπεν πρὸς αὐτόν [Ἐξέλθε ἐκ τῆς γῆς σου, κ.τ.λ.]

Acts vii. 3.

2. . . . The God of glory appeared unto our father Abraham, . . . (3) And said unto him, [Get thee out of thy country, etc.]

Stephen, in this address before the high priest in council assembled with the elders and scribes (ch. vi. 12, vii. 1), goes back to the beginning of their history, and quotes what "the God of glory . . . had said unto Abraham," as found in Gen. xii. 1. Now, from this we have not only Stephen's opinion or belief on the point, but that also of those whom he was addressing. And thus we have the council as well as Stephen asserting the truth of the historic narrative. "God spake to Abraham," and what He said has been put on record. There we have the word of God. And either Abraham wrote it or some one to whom it was made known. And if the latter is the right supposition, he could only write truly by penning it as revealed to him by God or as correctly handed down to him. But he wrote "God said;" and if that is not true, where are we to end? Any argument against this will bear also against similar expressions elsewhere, and so, the opening of the Epistle to the Hebrews would state anything but the truth. Yet it announces what is true, and what has been the

faith of God's people in past ages, and will be their faith in all time to come.

## (12) (10)

Acts vii. 26 and 27.

26. τῇ τε ἐπιούσῃ ἡμέρᾳ ὥφθη αὐτοῖς μαχομένοις, καὶ συνήλασεν αὐτοὺς εἰς εἰρήνην εἰπὼν "Ἄνδρες, ἀδελφοί ἐστε· ἵνα τί ἀδικεῖτε ἀλλήλους; (27) ὁ δὲ ἀδικῶν τὸν πλησίον ἀπάσαστο αὐτὸν εἰπὼν [Τίς σε κατέστησεν ἄρχοντα, κ.τ.λ.]

27. εἰπὼν ... D εἰπας.

Acts vii. 26 and 27.

26. And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren: why do ye wrong one to another? (27) But he that did his neighbour wrong, thrust him away, saying, [Who made thee a judge, etc.]

What Stephen here represents Moses as saying, "Ἄνδρες, ἀδελφοί ἐστε· ἵνα τί ἀδικεῖτε ἀλλήλους; is not read in Exod. ii., where the incident is recorded. There Moses' words are given as *לָמָּה תִּכָּה רֵעִי*, "wherefore smitest thou thy fellow?" spoken to him that did the wrong, *וְאֶמַר לְרֵעִי*, which Stephen is quite aware of, for he adds ὁ δὲ ἀδικῶν τὸν πλησίον ἀπάσαστο αὐτόν, "but he that did his neighbour wrong." What he represents Moses as saying, might have been spoken to both before he spake to the one what is recorded in Exodus. See the former volume\* concerning this matter.

The wrong-doer is set down in Exod. ii. 14 as replying to Moses' question in the words which Stephen here puts into his mouth, "Who made thee a ruler?" etc., and they can be regarded as constituting a quotation made by Stephen.

## (13) (11)

Acts vii. 33.

31. ὁ δὲ Μωϋσῆς ἰδὼν ἐθαύμαζεν τὸ ὄραμα ... (33) εἶπεν δὲ αὐτῷ ὁ κύριος [Ἀύσον τὸ ὑπόδημα τῶν ποδῶν σου· κ.τ.λ.]  
33. εἶπ. δε (al<sup>2</sup> om) α. ο (A al<sup>2</sup> om) κυρ. (E ο θεος, ar<sup>p</sup> om) ... D καὶ ἐγενετο φωνὴ πρὸς αὐτον.

Acts vii. 33.

31. When Moses saw it, he wondered at the sight. . . . (33) Then said the Lord to him, [Put off thy shoes from thy feet, etc.]

Stephen in his address comes to Moses (in ver. 20), and tells us of the appearance to him of the angel of the Lord in the unconsumed burning bush (ver. 30), on which occasion "the Lord said unto him" what Stephen here quotes from Exod. iii. 5, 7, 8, 10. The full account is given in that third chapter of Exodus, with which Stephen's words agree.

\* "The Old Testament in the New," pp. 245, 246.

## (14) (12)

Acts vii. 35.

35. τοῦτον τὸν Μωϋσῆν, ὃν ἡρνήσαντο εἰ-  
πόντες [Τίς σε κατέστησεν ἄρχοντα καὶ  
δικαστήν;]

Acts vii. 35.

35. This Moses whom they refused,  
saying, [Who made thee a ruler and  
a judge?]

Stephen here quotes from Exod. ii. 14, part of what the Hebrew replied to Moses' question, "Wherefore smitest thou thy fellow?" on the occasion of his finding two Hebrews striving together (see Exod. ii. 13), the account of which he had rehearsed to his audience as recorded in verses 26—28, which we have already considered above. He had there referred the words to the Hebrew that had done his neighbour wrong, just as it is presented in Exodus; but here he gives them a wider source, "Moses whom they refused, saying."

## (15) (13)

Acts vii. 37.

37. οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἶπας τοῖς  
υἱοῖς Ἰσραὴλ [Προφήτην ὑμῖν ἀναστή-  
σει ὁ θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν ὡς  
ἐμέ.]

37. εἶπας c. ABCD lo<sup>ti</sup> ... στ εἶπων c. E  
H al fere omni Chr al | στ in fine add  
αὐτον ἀκουσεσθε c. CDE al pm cop  
syn<sup>tit</sup> al.

Acts vii. 37.

37. This is that Moses, which said unto  
the children of Israel, [A prophet  
shall the Lord your God raise up  
unto you of your brethren, like unto  
me; him shall ye hear.]

The charge against Stephen is given in Acts vi. 13, 14, " . . . We have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us;" and it is no doubt to reply to it, that he occupies so much of his address with Moses. He asserts Moses' divine commission, as recorded in ver. 35: "The same did God send to be a ruler and a deliverer;" and here he adduces him as a prophet, foretelling the coming of another prophet. The quotation is made from Deut. xviii. 15, and has been already considered in this table at No. (9), where Peter is recorded as having quoted it in his address on that occasion.

## (16) (14)

Acts vii. 40.

39. ... οἱ πατέρες ἡμῶν ... (40) εἰπόντες  
τῷ Ἀαρὼν [Πόησον ἡμῖν θεοὺς οἱ προ-  
πορεύσονται ἡμῶν· κ.τ.λ.]

Acts vii. 40.

39. . . . Our fathers . . . (40) Saying  
unto Aaron, [Make us gods to go be-  
fore us, etc.]



Stephen here quotes from Exod. xxxii. 1 or 23, what the children of Israel—our fathers, as he calls them—said to Aaron on the occasion of Moses' tarrying on the Mount, whither he had gone to commune with God. He quotes the historical narrative, evidently believing it to be true; and from the occasion on which he does so, it is equally evident that his hearers thought so too. In short, this *résumé* of early Hebrew history, drawn from their early writings, would seem from the circumstances to have been allowed to be correct. His hearers did not interrupt him then. It was only when he came to apply the conclusion to them, to show that they were like their fathers (ver. 51—53), that they would hear him no longer (ver. 54, 57). Now, in connection with this address, and as bearing on these quotations with their prefaces, must be taken the statement in ver. 55, *ὑπάρχων δὲ πλήρης πνεύματος ἁγίου*, "but he, being full of the Holy Ghost." I do not understand this as spoken of his then after state, but of his state while delivering the address as well. He was speaking as one filled with the Holy Ghost, as one inspired by the Holy Ghost with what he was then to say—and thus enjoyed the fulfilment of our Lord's promise, as recorded in Luke xii. 11, 12, or Matt. x. 19, 20, or Mark xiii. 11. This presents us with a higher view than that of regarding the address as simply Stephen's. And thus we have the Holy Ghost through him confirming the account of the early Hebrew history as given in their sacred books; for we find Stephen quoting from these writings, from Gen. xii. 3; Exod. ii. 14, iii. 5, 7, 8, 10, xxxii. 1; and Deut. xviii. 15; so that it was true that "the God of glory spake to Abraham," and that "the Lord spake to Moses;" and in the record we have what God the Lord said.

## (17) (15)

Heb. xii. 21.

21. καὶ, οὕτως φοβερὸν ἦν τὸ φανταζόμενον, Μωϋσῆς εἶπεν ["Ἐκφοβὸς εἰμι καὶ ἔντρομος.]

Heb. xii. 21.

21. And so terrible was the sight, that Moses said, [I exceedingly fear and quake.]

The passage here quoted is Deut. ix. 19, which was uttered by Moses in rehearsing the occurrences in connection with the giving of the law from Mount Sinai, and the delivering of the



two tables to himself, when during his absence the people sinned so grievously, and the wrath of the Lord waxed hot against them (Exod. xxxii. 10, 11).

### GENERAL SUMMARY.

This examination in detail shows that this formula, wherein *ἐπεὶ* is used with a special direction, is found in *five* writings of the New Testament, viz., Matthew, Mark, John, Acts, and Hebrews; and the following table gives also the number of instances in each respectively:—

New Test. writing.	No. of instances.	New Test. writing.	No. of instances.
Matthew's Gospel . . .	2	Acts of Apostles . . .	8
Mark's           " . . .	3	Paul's Ep. to Hebrews .	1
John's           " . . .	3		<hr/> 17

Thus making seventeen instances in all. But *two* of them have already occurred, viz., Mark xii. 26, and John xii. 38, whereby the number belonging to this table alone is fifteen, as denoted in the numbering.

In the historical books, the speaker or person by whom the quotation is made, or, at all events, is represented as being made, must be attended to; and the following result is thereby arrived at:—

New Test. writing.	No. of quotations.	By whom made.
Matthew's Gospel . . .	2	1 by Jesus, 1 by Sadducees
Mark's           " . . .	3	3 by Jesus
John's           " . . .	3	1 by John Baptist, 2 by John
Acts of Apostles . . .	8	1 by Peter, 1 by believers, 6 by Stephen

Paul, of course, gives the one in his Epistle to the Hebrews.

Of the Old Testament writings, *five* are quoted from under this formula, viz., Genesis, Exodus, Deuteronomy, Psalms, and Isaiah; and the subjoined table exhibits also the number of times that each is quoted:—

Old Test. writing.	No. of instances.	Old Test. writing.	No. of instances.
Genesis . . . . .	2	Psalms . . . . .	2
Exodus . . . . .	5	Isaiah . . . . .	3
Deuteronomy . . . .	3		<hr/> 15

It thus appears that there are only *fifteen* places quoted,

though there are *seventeen* quotations in the New Testament; but it is to be remembered that Exod. ii. 14 is quoted twice, as is also Deut. xviii. 15; whereby the apparent discrepancy is done away with.

As it has been shown above that in the historical books the quotations are not always made by the writer—rather, more frequently by those whose words he is recording—so should regard be had, in considering the quoted books of the Old, to those who quote.

The following table is drawn up with this reference:—

Old Test. writing.	No. of instances.	By whom adduced.
Genesis . . .	2	1 by Jesus, 1 by Stephen
Exodus . . .	5	2 by Jesus, 3 by Stephen
Deuteronomy . . .	3	1 by Stephen, 1 by Sadd., 1 by Peter, 1 by Paul
Psalms . . .	2	1 by Jesus, 1 by believers
Isaiah . . .	3	1 by John Baptist, 2 by John Apostle.

From this it is seen that *four* of them were made by our Lord, *five* by Stephen, *two* by John the Apostle, and the other apostles, Peter and Paul, had *one* each, as had also John the Baptist, the believers, and the Sadducees. Stephen quotes the same passage, viz., Exod. ii. 14, twice; and Deut. xviii. 15 is quoted by both Peter and Stephen, whereby the apparent number *sixteen* is reduced to *fifteen*. But there is something more important than that to be drawn from this table. Genesis is quoted *twice*—once by our Lord, who introduces the quotation with “God said.” His words are ὁ ποιήσας ἀπ’ ἀρχῆς . . . εἶπεν, “He who made them at the beginning (a periphrasis for the Creator or God) . . . said” (Matt. xix. 4, 5). But by turning to Gen. ii. 24, whence the quotation is drawn, it does not appear there that they were spoken by God. Our Lord, however, affirms it, and that is enough. Either, then, they were uttered directly by God to Adam, though not introduced by such a form, or God spake them when He was revealing His will on that point, that it might be known and recorded. Anyhow, it is God’s word that we have therein, and not man’s—from our Saviour’s word thereon. When Genesis is again quoted, viz., by Stephen, he uses the expression “the God of glory spake,” ὁ θεὸς τῆς δόξης . . . εἶπεν (Acts vii. 2, 3), following it by what He said to Abraham as found in Gen. xii. 1. In this Stephen does as

the original directs. It is recorded as the word of the Lord, and he could not but give it as such.

Of the *five* times that Exodus is quoted (or rather *six* times, for the same place is quoted *twice* by Stephen), *two* are by Jesus, who says expressly that "God spake to Moses" in one of them, viz., Mark xii. 26 . . . εἶπεν αὐτῷ ὁ θεός; and in the other His words are (Mark vii. 10) Μωϋσῆς εἶπεν, "Moses said;" but the quotations are God's commandments, as is implied by the context, if it were not known otherwise; so that Moses appears only as he through whom God gave them—as the mediator between God and the children of Israel,—and it was really "God who spake." It was not that Jesus did not know this, but He was then speaking to those who prided themselves in their observance of the Mosaic law, and He would let them see that by attending to their human traditions, they set the law aside, the law that Moses spake, and which contained the commandment of God. And *one* of the *three* quotations by Stephen is prefaced with (Acts vii. 33) εἶπεν δὲ αὐτῷ ὁ κύριος, "and the Lord said to him," viz., to Moses. But, as before, he just represents the history as it is given in the original at Exod. iii. 5.

When Jesus quotes Ps. cx. 1, He prefaces it with αὐτὸς Δαυεὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ, "David himself said by the Holy Ghost" (Mark xii. 36). What language can be used to more clearly state that David was not only moved, but taught, by the Holy Ghost—that it was the words of the Spirit that David uttered? And when the company of believers, in their prayer to God (Acts iv. 24), quote from Ps. ii. 1, they use similar language: (ver. 25) ὁ διὰ στόματος Δαυεὶδ παιδός σου εἰπὼν, "who spakest through the mouth of David Thy servant." If it was not God's word that was thus spoken, language will fail to convey any meaning; for the affirmation is express, and is contained in an address to God—"who saidst." If God had not spoken the words they quote, they would be addressing Him with a lie; yea, their first words would be a falsehood; and would God have given such an answer as is recorded in ver. 31, "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost"? Rather, then, is it to be

believed that they spake the truth, and that God had "spoken through the mouth of David." In this second Psalm, therefore, we have God's word, and David was only the mouthpiece. What language can more plainly assert the psalmist's inspiration? And thus also we have proof of the psalm's authenticity.

When John the Baptist and John the Evangelist quote from Isaiah, it is as from "the prophet;" from one who told, hundreds of years before, of future events, which he could have known about only through revelation from God. The Baptist applies as uttered in reference to himself Isaiah's words in ch. xl. 3; the same thing that afterwards the Evangelists Matthew (ch. iii. 3), Mark (ch. i. 3), and Luke (ch. iii. 4) did, for they apply them to him. And John quotes from Isaiah as having written of Messiah's times, and of incidents that would then occur. His words are very explicit. After giving the quotation, he adds, (ver. 41) "These things said Esaias, when he saw His glory, and spake of Him."

Lastly, when Peter quotes from Deuteronomy, it is what Moses as a prophet had said. In the quotation Moses can be understood as speaking of himself by such a name, the words being: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me" (Acts iii. 22), which are found in Deut. xviii. 15; but there, at ver. 18, the Lord Himself is presented as speaking them. It would seem that God had told it to Moses on the occasion of the giving of the Law (see ver. 15—18); and at this time Moses rehearses it to them; so that really it was the Lord's promise that is quoted, though put in this form by Peter (as also by Stephen in Acts vii. 37) to show the source, or where to find it.

### TABLE C. III.

Embraces all those quotations which are introduced by a formula containing the *perfect active* or *passive* of the verb, which is used in these parts instead of εἰπεῖν, which wants them, *i.e.*, εἶρηκε of the *perfect active*, and εἶρηται or εἰρημένον of the *perfect passive*. It is divided into two parts, Table C. III. 1 and Table C. III. 2, according as the introductory formula has a *general* or a *special* bearing.

#### TABLE C. III. 1,

Where the formula is *general*, *i.e.*, where no particular book or writer is named.

##### (1) (1)

Luke iv. 12.	Luke iv. 12.
12. καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι εἶρηται [Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.]	12. And Jesus answering said unto him, It is said, [Thou shalt not tempt the Lord thy God.]
12. οτι (a habet) ... D it <sup>pler</sup> vg al om   εἶρηται (ita g <sup>2</sup> . vg) ... D it <sup>pler</sup> pers <sup>p</sup> γε- γραπται.	

This third temptation (according to Luke's order), which Satan supported by a quotation from scripture—for he says, γέγραπται, "it is written," and adds from Ps. xci. 11, 12, with a noticeable omission (about which see former volume\*)—Jesus repels by quoting Deut. vi. 16, prefacing it with εἶρηται, "it has been said." Of course, the command received all its weight from Him by whom it had been said. And from the connection it is evident by whom it was given. Satan had quoted: "He (*i.e.* God) shall give His angels charge over Thee" (ver. 10), τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, "God shall give a command to His angels concerning Thee," which Jesus meets by the command He quotes, implying

\* "The Old Testament in the New," p. 74.

that God has given it to man concerning Himself. To εἴρηται, "it has been said," there may be supplied, then, "by God," as is evident from Deut. vi. 1, 2, 17, immediately before which are the quoted words.

## (2) (2)

Acts xiii. 34.

34. ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἶρηκεν ὅτι [δῶσω ὑμῖν τὰ ὅσια Δαυεὶδ τὰ πιστά.]

34. οτι ... D 137. Hil. οτε | ανεστ. αυτον  
... E 68. syr ar<sup>e</sup> Thph<sup>2</sup>. add ο θεος.

Acts xiii. 34.

34. And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, [I will give you the sure \*mercies of David.]

\* Gr. *ta osia, holy or just things.*

Paul here quotes from Isa. lv. 3, which he introduces with οὕτως εἶρηκεν, "thus hath He said." And who the speaker is, is easily gathered from the context, as he had said just before, ἀνέστησεν αὐτὸν ἐκ νεκρῶν, "He raised him from the dead;" and Paul had left them in no doubt who had done so, for he had already said (in ver. 33), "God hath fulfilled the same unto us their children, in that He hath raised up Jesus again." If possible, it is even clearer in the Greek, ταύτην ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις αὐτῶν ἡμῖν ἀναστήσας Ἰησοῦν. It is God, then, who spake the words quoted from Isaiah. But Isaiah could not declare nor record them, unless God had told them to him; and thus we come round to the doctrine of his inspiration—that he was moved and taught to utter the word of the Lord, the same that he sets himself forth as doing. Compare the preceding and following context, ch. liv. 10, lv. 8.

## (3) (3)

Heb. i. 13.

13. πρὸς τίνα δὲ τῶν ἀγγέλων εἶρηκέν ποτε [Κάθου ἐκ δεξιῶν μου, κ.τ.λ.]

Heb. i. 13.

13. But to which of the angels said he at any time, [Sit thou on my right hand, etc.]

In this comparison or contrast between the Son of God and the angels (ver. 2, 4), after several points have been considered in which their inferiority in person and office to Him have been made evident, there comes here the question, "To which of the angels has He ever said, Sit thou on my right hand," etc.? whereby it is implied that they have been spoken to the Son. The quotation is made from Ps. cx. 1, a psalm which

our Lord tells us was composed by David, but it was David speaking by the Holy Ghost (see Mark xii. 36; Matt. xxii. 43, 44,) who was writing of the Christ, as Jesus informs us when He says, "How then doth David in spirit call Him Lord?" and quotes the words found here, only beginning them with, "The Lord said unto my Lord," *i.e.*, Jehovah said unto the Christ, as is manifest from the connection. The words, then, were uttered by God the Father, as may be inferred also from Paul's expression, and were spoken to the Son, the Christ, who was David's Lord. And, as we have seen, it could only be by inspiration that David could write this psalm having such a theme.

## (4) (4)

Heb. iv. 3.

3. *εισερχόμεθα γὰρ εἰς τὴν κατάνανσον οἱ πιστεύσαντες, καθὼς εἶρηκεν* [Ὡς ὤμοσα ἐν τῇ ὀργῇ μου εἰ εἰσελεύσονται εἰς τὴν κατάνανσιν μου.]  
 3. *εισερχόμεθα* (AC -ρχόμεθα, Chr<sup>cd</sup> *εισελενσομεθα*, f vg Prim *ingrediemur*, item cop) *γαρ* (ACM al cop *οὐν*, syr *ar<sup>e</sup> δε*).

Heb. iv. 3.

3. For we which have believed do enter into rest, as he said, [As I have sworn in my wrath, if they shall enter into my rest.]

In the preceding chapter, at ver. 7—11, the writer of this epistle had quoted from Ps. xciv. 7—11, introducing it with, "as the Holy Ghost saith," and then at ver. 11 we have the same words as here. This quotation is made, then, from Ps. xciv. 11. That quotation he follows up with an application and exhortation to those addressed, from ver. 12 and onwards, wherein he puts the question, (ver. 18) "And to whom sware He that they should not enter into His rest, but to them that believed not?" the counterpart to which is given in the words, (ch. iv. 3) "We which have believed do enter into the rest," whereupon follows the quotation, prefaced by *καθὼς εἶρηκεν*, "according as He hath said," *i.e.*, God, or the Holy Ghost, as read in ch. iii. 7. The quotation seems to have been brought in here again, because it spoke of *God's rest*, in order to gather something about it from elsewhere. In ch. iii. 7 we find the extract preceded by, "as the Holy Ghost saith," and at ch. iv. 7 we have the first view of the quotation repeated and preceded by *ἐν Δαυεὶδ λέγων*, "saying in David," where "David" may stand for the book of Psalms, or may show



that David wrote this psalm that is quoted. However, whoever wrote it must have been inspired, for he spake as "the Holy Ghost said."

## (5) (5)

Heb. iv. 4, 5.

4. εἶρηκεν γὰρ που περὶ τῆς ἐβδόμης οὕτως [Καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ, κ.τ.λ.] (5) καὶ ἐν τούτῳ πάλιν [Εἰ εἰσελεύσονται εἰς τὴν κατὰπαυσίν μου.]

Heb. iv. 4, 5.

4. For he spake in a certain place of the seventh *day* on this wise, [And God did rest the seventh day, etc.] (5) And in this *place* again, [If they shall enter into my rest.]

The first quotation here is from Gen. ii. 2, and is prefaced by "For He hath spoken somewhere concerning the seventh *day*, thus." As it was *God's rest* that was to be determined, one can easily see why this passage was brought forward. "God rested on the seventh day from all His works." That carries one back to the beginning, and so Paul had just written, "Although the works were finished from the foundation of the world" (ver. 3). But whom does he represent as the speaker? He says, εἶρηκεν, "He hath spoken." Who? Evidently the same as said in the preceding verse, "As I have sworn in my wrath." There has been no other subject of the sentence introduced. And this is confirmed by the preface to the next quotation in ver. 5, which is the last part of that in ver. 3, and has before it only καὶ ἐν τούτῳ πάλιν, "and in this again," leaving εἶρηκεν to be supplied. Having thus ascertained what is meant by God's rest from what He Himself has said, Paul continues with his exhortation in ver. 6 and onwards, "Seeing therefore it remaineth that some must enter therein, . . . (ver. 11) Let us therefore labour to enter into that rest." And he shows what results, for he says in ver. 10, "For he that is entered into his rest, he also hath ceased from his own works, as God *did* from His," whereby the thought is carried back to God's resting on the seventh day from all His works—an averment which depends for its truth on God Himself, for Paul has written εἶρηκεν, "He hath said," and how else could it have been known? The record, then, that we have in those chapters of Genesis, is God's word, although it is not there expressly said that He spake it. If it is the truth, it could not be known otherwise than by divine revelation.

## (6) (6)

Heb. x. 15.

15. μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ προειρηκέναι (16)  
[Ἀὕτη ἡ διαθήκη ἣν διαθήσομαι πρὸς  
αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας, λέγει  
κύριος, κ.τ.λ.]
15. γαρ... D\* δε | προειρηκ. c. KL al  
longe pl Thdrt Dam al ... Gb' Ln  
ειρηκεναι c. ACDE al mu (it vg al fere  
omn pp<sup>at</sup> dixit) Chr Thph.

Heb. x. 15.

15. *Whereof* the Holy Ghost also is a witness to us : for after that he had said before, (16) [This *is* the covenant that I will make with them after those days, saith the Lord, etc.]

This quotation is from Jer. xxxi. 33, 34, and had been already given, at greater length, in ch. viii. 8—12, of which the first part of ver. 10, and the last of ver. 12, appear here. This previous use of it will account for the verb *προειρηκέναι*, "had said *before*." The quotation has in the heart of it "saith the Lord;" whereby is shown by whom it was uttered originally. And so Paul had prefaced it, when he said, "The Holy Ghost also witnesses to us; for after having said before, This is my covenant," etc.; wherein he affirms the words to have been spoken by the Holy Ghost. He adduces the quotation to show that the Holy Ghost bears witness to what he had asserted in ver. 14, "... by one offering He hath perfected for ever them that are sanctified;" for the quotation ends with, "And their sins and iniquities will I remember no more," from which Paul reasons thus, ver. 18: "Now where remission of these *is*, *there is* no more offering for sin," and so, "by *one offering* He hath perfected." But what we have to notice here is, that the words quoted were uttered by the Holy Ghost, and as Jeremiah wrote them, we have the clearest proof possible for his inspiration. Any more observations may be found in Table B. I. 1. (18), p. 111.

## (7) (7)

Heb. xiii. 5.

5. ἀφιλάργυρος ὁ τρέπος, ἀρκοῦμενοι τοῖς παρούσιν· αὐτὸς γὰρ εἶρηκεν [Οὐ μὴ σε ἀνῶ οὐδ' οὐ μὴ σε ἐγκαταλείπω.]

Heb. xiii. 5.

5. *Let your* conversation be without covetousness; *and be* content with such things as ye have; for he hath said, [I will never leave thee, nor forsake thee.]

Paul is drawing his epistle to a close with divers admonitions, and he here confirms one against covetousness by quoting

Deut. xxxi. 6 or 8, or Josh. i. 5. See the former volume\* on this point. He introduces the quotation with *αὐτὸς γὰρ εἶρηκεν*, "for He hath said;" and by referring to the original passage, it is evident that he quotes God's words—for in Deut. xxxi. 6 we read: "The Lord thy God, He *it is* that doth go with thee: He will not fail thee, nor forsake thee;" the same being repeated in ver. 8. These words were addressed by Moses to the children of Israel (see ver. 1), who were *then* God's people; and Paul appropriates what was properly spoken to them as such, to God's people of his day, for whom it was equally suitable, as also for all such in after times. We have here God's word of promise, uttered first through Moses, and now repeated by Paul; unless Paul has quoted Josh. i. 5, where the words were addressed by the Lord to Joshua (ver. 1), applying what was proper to him as the Lord's servant, to every one of God's people who serve Him.

### GENERAL SUMMARY.

This examination shows that there are *three* of the New Testament writings which contain quotations introduced by the formula under consideration, viz., Luke, Acts, and Hebrews; and the following table shows also the number of instances that occur in each:—

New Test. writing.	No. of instances.	New Test. writing.	No. of instances.
Luke's Gospel	1	Paul's Epistle to Hebrews	5
Luke's Acts of Apostles	1		

The instance in Luke's Gospel was made by Jesus, that in the Acts by Paul, who of course adduces those occurring in his Epistle to the Hebrews.

Of the Old Testament writings *five* are quoted from with this introductory formula, viz., Genesis, Deuteronomy, Psalms, Isaiah, and Jeremiah, to which may be added Joshua, as a *sixth*, if Heb. xiii. 5 be regarded as taken from it. The following table gives the names of these writings, with the number of passages quoted from each:—

\* "The Old Testament in the New," pp. 37, 38.

Old Test. writing.	No. of times quoted.	Old Test. writing.	No. of times quoted.	Old Test. writing.	No. of times quoted.
Genesis . . .	1	Joshua . . .	1	Isaiah . . .	1
Deuteronomy.	2 1	Psalms . . .	2	Jeremiah . .	1

There are thus *seven* places of the Old Testament, corresponding with the number of quotations occurring in the New. Our Lord quotes *one* from Deuteronomy, viz., vi. 16; and Paul quotes all the rest. That from *Genesis* he sets forth as God's word, introducing it by, "He spake," where, as seen by the context, it can only mean "God spake," though in Genesis it is not said that He did so. But this only shows that *that* is God's word, what God revealed—what was written under divine inspiration. That from *Deuteronomy* or *Joshua* he equally represents as God's word, for he prefaces it with "He hath said," whereby it is clear that he means "the Lord hath said," inasmuch as the promise is such as could be given by none but God. The two from the *Psalms* are also God's utterances, the introductory words of the one being, "To which of the angels has He ever said?" and of the other, "According as He hath said," implying by the former that the Son of God was spoken to, and the language there found could proceed from the Father only, and by the latter asserting what God had declared by deed, as well as word, of the Israelites. The one from *Isaiah* he clearly ascribes to God, inasmuch as the words follow what Paul said concerning God's raising of Jesus from the dead. And the one from *Jeremiah* is given as what the Holy Ghost had said, in witnessing of the fact that "by one offering Jesus hath perfected for ever them that are sanctified." Now, if the writers of the original passages did not need to be inspired of God, *i.e.*, did not need that God should teach them what they were to set forth as His word—as the revelation of His mind and will—then there is no such thing as inspiration.

# TABLE C. III. 2

Embraces all those quotations whose introductory formula, containing the *perfect active* or *passive* of the verb used instead of εἰπεῖν, has a special reference, *i.e.*, refers to some particular book or writer.

(1) (1)

Luke ii. 24.

22. καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν, κατὰ τὸν νόμον Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα ... (24) καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν νόμῳ κυρίου, [ξεῦγος τρυγόνων ἢ δύο νοσσοὺς περιστερῶν.]
22. αυτων (et. στ Wst Gb Sz) c. ABE GHKLMRSUVXΓΔΔ al pler q go cop<sup>1</sup> syr<sup>utr</sup> al Ath Nyss Hier ... D al<sup>6</sup> αυτου (Gb') item στ<sup>e</sup> (1624. 1633 al) αυτης c. perpaucis minusc. (ut 76.) ar<sup>e</sup> ar<sup>ro</sup> cat al, item ejus it<sup>pler</sup> vg pers<sup>w</sup> Aug.
24. εν νομω κυρ. ... Γ f<sup>scr</sup> om νομω c. A EF<sup>u</sup> GHKLMRSUVΔΔ al pler Ath Nyss ... BDL 2.<sup>pe</sup> 55<sup>ev</sup> præm τω (Ln 49.)

Luke ii. 24.

22. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem. . . . (24) And to offer a sacrifice according to that which is said in the law of the Lord, [A pair of turtle doves, or two young pigeons.]

Here the introductory formula is, "And *for the sake* of offering sacrifice according to what has been said in the law of the Lord." These last words give the name of the book whence is taken the quotation, ξεῦγος τρυγόνων ἢ δύο νοσσοὺς περιστερῶν. These words are found in Lev. xii. 8, a chapter which contains the law in regard to those matters here spoken of. "The law of the Lord," then, embraces Leviticus. But, as ver. 22 had mentioned that "the days of her purification were fulfilled, according to the law of Moses," for which matter directions are laid down in that same chapter, it is manifest that "the law of the Lord" and "the law of Moses" are synonymous terms, or terms applicable to the same writings—called by the former name as enjoined by the Lord, and by the latter as given through Moses.

## (2) (2)

Acts ii. 16.

16. ἀλλὰ τοῦτό ἐστιν τὸ εἰρημένον διὰ τοῦ προφήτου (17) [Ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ θεός, ἐκχεῶ, κ.τ.λ.]  
 16. προφήτου c. D Ir<sup>int</sup> Rebapt Hil Aug ... στ (Ln) add ἰωηλ c. ABCEI al ut vdr̄t omn vg rell (sed sah.syr<sup>p</sup> aeth<sup>uir</sup> Gaud ante προφ.) Chr al.

Acts ii. 16.

16. But this is that which was spoken by the prophet Joel: (17) [And it shall come to pass in the last days, saith God, etc.]

This long quotation from ver. 17—21, Peter takes from the prophet Joel (ch. iii. 1—5). He adduces it in explanation of the wonderful phenomenon which had presented itself. The multitude of Jews, devout men, out of every nation under heaven, were confounded, when they heard those who, at this first Pentecostal season after the Ascension of their Lord, had received the fulfilment of His promise by their being filled with the Holy Ghost, speak every man in his own language, (ver. 6, 5, 1, i. 4, ii. 4), and they said, (ver. 8) "How hear we every man in our own tongue, wherein we were born?" They could not understand the meaning of this (ver. 12), while "others mocking said, These men are full of new wine" (ver. 13), to which accusation Peter replies when he says, (ver. 15) "These are not drunken, as ye suppose, seeing it is *but* the third hour of the day." And then comes the explanation—the prophecy of Joel now receiving its fulfilment. Tischendorf in his text leaves out Ἰωήλ after προφήτου, but considering the authorities in which it is found, I should prefer reading it in the text. This prophecy informs us of Him who told it to Joel, when it inserts λέγει ὁ θεός, "saith God;" nor could Joel otherwise have foretold the event, inasmuch as it was what God was going to do in the last days. Joel the prophet, then, must have been inspired to utter such a glorious announcement. And Peter's quotation also vouches for the authenticity of the book.

## (3) (3)

Acts xiii. 40.

40. βλέπετε οὖν μὴ ἐπέλθῃ τὸ εἰρημένον ἐν τοῖς προφήταις (41) [Ἴδετε, οἱ καταφρονηταί, καὶ θαυμάσατε, κ.τ.λ.]  
 40. ἐπελθῇ (al<sup>5</sup> Chr<sup>com</sup> -θοι, 34. ἐλθῇ) c. BD al<sup>5</sup> am̄ tol al ... στ (49.) add εφ υμᾶς c. ACEGI al longe pl vv pler Chr al.

Acts xiii. 40.

40. Beware therefore, lest that come upon you, which is spoken of in the prophets; (41) [Behold, ye despisers, and wonder, etc.]

This quotation from Habakkuk i. 5, Paul introduces by τὸ εἰρημένον ἐν τοῖς προφήταις, "what has been said in the prophets," in which last words he makes known the source. He does not say, "in the prophet," as if he were well known, like Isaiah; but "in the prophets," whereby he designates *the book* from which the quotation is drawn. It was that division of the Old Testament writings which went by the name of "the prophets," and which included Habakkuk, from whom he quotes. There is also a partial reference to Isaiah xxix. 14, unless it be that Habakkuk has drawn from Isaiah, and expanded his prophecy. Paul says: "Beware lest what has been said in the prophets should come upon (you)," wherein he implies that the utterance is prophetic and will receive its fulfilment; only they are to take care that they be not those who do so. Now, the prophetic utterance requires one who knows the end from the beginning, *i.e.*, requires that God make it known, and the one here (God) speaks; for it reads: "I work a work in your day," etc.; and Isaiah, whom Habakkuk may have followed, precedes his words by, (ch. xxix. 13) "Wherefore the Lord said . . . (ver. 14) Behold, I will proceed to do a marvellous work," etc. This prophetic utterance, then, requires the inspiration of the writer.

## (4) (4)

Rom. iv. 18.

18. ὃς παρ' ἐλπίδα ἐφ' ἐλπίδι ἐπίστευσεν,  
εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν  
ἔθνων κατὰ τὸ εἰρημένον [Οὕτως ἔσται  
τὸ σπέρμα σου.]

18. εφ ἐλπίδι c. C\*D\*FG ... στ 49. επ  
ελπ. c. ABC\*\*\*D\*\*\*EKL etc.

Rom. iv. 18.

18. Who, against hope, believed in  
hope, that he might become the  
father of many nations, according to  
that which was spoken, [So shall thy  
seed be.]

In the narrative in Genesis (ch. xv. 5), we are told that the Lord brought Abraham forth abroad, and made him look up to the starry heavens, and said to him, So shall thy seed be. It is to this that Paul refers in this passage, prefacing the quotation with κατὰ τὸ εἰρημένον, "according to what was said;" and, as he is speaking of Abraham, one naturally recalls that part of the Old Testament which contains the story about him. Paul thus vouches for the authenticity of the account. If the account were fabulous (and where else save in scripture have we any certain account of Abraham?) why



should Paul adduce it for his present purpose? But in this whole chapter he proceeds on the ground that the account is historical and true, quoting at ver. 3 from Gen. xv. 6, the verse immediately after the one quoted here, and at ver. 17 from Gen. xvii. 5, which quotation he partly refers to here in the words εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, "that he might become the father of many nations." Paul, then, regards the narrative as true.

## (5) (5)

Rom. ix. 29.

29. καὶ καθὼς προείρηκεν Ἡσαΐας [Εἰ μὴ κύριος Σαβαώθ ἐγκατέλιπεν ἡμῖν σπέρμα, κ.τ.λ.]

Rom. ix. 29.

29. And as Esaias said before, [Except the Lord of Sabaoth had left us a seed, etc.]

In ver. 27, 28, Paul quotes from Isaiah x. 22, 23, introducing it with Ἡσαΐας κρᾶζει ὑπὲρ τοῦ Ἰσραήλ, "Isaiah crieth over Israel," and here is a quotation from Isa. i. 9, prefaced by καθὼς προείρηκεν Ἡσαΐας, "according as Isaiah has said before;" and in the last verse there are two quotations from him, viz., from ch. viii. 14 and ch. xxviii. 16, already considered in Table A. II. 1. (28). There is no doubt, then, from whom Paul quotes; and thus he vouches for the authenticity of Isaiah's writings; or, in other words, as Paul gives certain quotations, which he informs us are from Isaiah, and as we find them in the Isaiah which we have, the conclusion is that our Isaiah is like his. More than that, his quoting from these writings, and calling them Isaiah's, shows that he regarded them as his. Does it not also show that they were looked upon as his by others as well? And why should not we view them as they were then viewed?

## (6)

Heb. iv. 7.

7. πάλιν τινὰ ὀρίζει ἡμέραν, Σήμερον, ἐν Δαυεὶδ λέγων μετὰ τοσοῦτον χρόνον, καθὼς προείρηται [Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσῃτε, κ.τ.λ.]

7. προείρηται (Gb<sup>v</sup>) c. ACD<sup>\*</sup>E<sup>\*</sup> al fere<sup>10</sup> d e f vg cop syr<sup>utr</sup> arm ar<sup>e</sup> Chr Thdrt, item B. 73. 80. προείρηκεν ... στ εἰρη-  
ται c. D\*\*\*E\*\*KL al pl sl al Dam al.

Heb. iv. 7.

7. Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, [To-day, if ye will hear his voice, etc.]

This passage has been already considered in Table B. II. 2. (18), pp. 160, 161.

GENERAL SUMMARY.

This examination shows that *four* of the New Testament writings use the formula under consideration, viz., Luke, Acts, Romans, and Hebrews, as the following table exhibits, wherein are also given the instances in each :—

New Test. writing.	No. of instances.	New Test. writing.	No. of instances.
Luke's Gospel . . . . .	1	Paul's Epistle to Romans . . . . .	2
Luke's Acts of Apostles . . . . .	2	Paul's Epistle to Hebrews . . . . .	1

Thus making *six* instances in all ; but as the one in Hebrews has been considered in a former table, there are *five* left, which are found only here.

In the historical books the person by whom the quotation is made has to be attended to ; and thus the *one* in *Luke* is by himself ; of the *two* in *Acts*, the former is by Peter, the latter by Paul, who of course quotes the *three* occurring in his *Epistles*.

Of the Old Testament writings, *six* are quoted from, and as there are only *six* quotations, *one* is taken from *each*. These writings are, Genesis, Leviticus, Psalms, Isaiah, Joel, and Habakkuk.

The one from *Genesis* is made by Paul, who only prefaces with, "according to what was said," evidently, however, leaving to be supplied, "to him by God," for so the context of the quoted passage informs us ; and thus we have there God's word, and the authenticity of the book vouched for. The one from *Leviticus* is made by Luke, who speaks of having quoted from "the law of the Lord." This, then, shows the view to be taken of that book, that it was "the law of the Lord," or formed part thereof, if "the law of the Lord" comprehended more than it, which was most likely the case, from its being synonymous with "the book of Moses." The one from *Psalms* is made by Paul, who calls the book "David," after him by whom most of the Psalms were composed, λέγων ἐν Δαυεὶδ, "saying in David," unless it be that ἐν is to be rendered "by," which would show that David wrote the quoted psalm. In this passage the reading προεῖρηται, "it has been said *before*," would rather refer to Paul's previous quotation of it in the preceding chapter, than to its having been said *before* in some writing of the Old Testament, though

this latter view is supported by the one quotation from *Isaiah* in this table, also made by Paul, who introduces it with *καθὼς προείρηκεν Ἡσαΐας*, "according as Isaiah said *before*." Here he expressly names from whom he quotes. The one from *Joel* by Peter is only preceded by *τὸ εἰρημένον διὰ τοῦ προφήτου*, "what was said through the prophet;" but the *διὰ* shows that he was only the instrument—the mouthpiece—while the name "prophet" carries one back to Him who revealed His will through him. Lastly, the one from *Habakkuk*, made by Paul, is introduced by "what was said in the prophets," the latter term designating the collection of writings from which it was made, and showing their character.

# TABLE C. IV.

Embraces all those quotations which are introduced by a formula containing the *aurist passive* of the verb, which is used in that part, instead of *εἰπεῖν*, which wants it, viz., *ἐρρήθην* or *ἐρρήθην* in the indicative and *ῥηθέν* neut. in the participle, the verb here being the same as that occurring in Table C. II., but in a different form.

Like the other tables, it is divided into two parts, according as there is a *general* or a *special* reference to the Old Testament, Table C. IV. 1 denoting the former, and Table C. IV. 2 the latter.

## TABLE C. IV. 1,

Where the formula is *general*, i.e., does not point to a particular writer or book.

(1)

Matt. xxii. 31.

31. περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος (32) [Ἐγὼ εἰμι ὁ θεὸς Ἀβραάμ, κ.τ.λ.]

31. ὑμῖν (al pauc ἡμῖν vn<sup>al</sup>iq post λεγον-τος) ... KΔ al<sup>16</sup> fere e syr<sup>p</sup> schol Ir Cyp om | ὑπο ... Β απο.

Matt. xxii. 31.

31. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, (32) [I am the God of Abraham, etc.]

This passage was fully discussed in Table B. II. 1. (1), where see, at p. 135.

(2) (1)

Matt. xxvii. 35.

35. στανρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον.

35. κληρον (Gb Sz) c. ABDEFGHKLM. SUV al fere<sup>200</sup> syr item syr<sup>p</sup> m<sup>18</sup>g (ibi

Matt. xxvii. 35.

35. And they crucified him, and parted his garments, casting lots; that it might be fulfilled which was spoken by the prophet, [They parted my

est: *hic locus prophetæ non inventus est in duob. cdd. Gr. neque in ipso antiquo Syriaco*) cop sah aeth f ff<sup>l</sup>. 2. g<sup>l</sup>. 1 fu for emm ing fol\* sixt pers<sup>p</sup> al Tit Chr al Or<sup>int</sup> Hil Aug ... στ add (prob Schu) ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ (Δ al Eus δια, item per it<sup>cd</sup> vg) τοῦ προφήτου [Διεμερίσαντο τὰ ἱμάτια μου ἑαυτοῖς, (Δ αυτοῖς,) καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον] c. Δ al a b c g<sup>2</sup>. h vg<sup>ed</sup> am lux fr sax syr<sup>p</sup> al Eus Ath.

garments among them, and upon my vesture did they cast lots.]

In Tischendorf's text, as given above, there is no quotation, for the reason seen in the various readings, that it is wanting in all the uncial MSS. excepting Δ, and in about 200 others, which omission is followed in other authorities, as noted above. It appears, however, in the received text, and is given here to avoid disappointment. The quotation itself, as it occurs in John xix. 24, where it is introduced by ἵνα ἡ γραφὴ πληρωθῇ ἡ λέγουσα, "that the scripture might be fulfilled, which saith," has been already considered in Table A. III. 1. (7). Here we have only to notice the introductory formula, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ (rather διὰ) τοῦ προφήτου, "that it might be fulfilled which was spoken by the prophet." "Spoken by the prophet. Now the quotation is taken from Ps. xxii. 19; and as what was there written is prophetic, having here, as Matthew asserts, received its fulfilment, there need be no hesitation in regarding the psalmist as also a prophet. Indeed, in Matt. xiii. 35 we find the writer of a psalm styled a prophet; for the quotation there is taken from Ps. lxxviii. 2, and is prefaced by "that it might be fulfilled which was spoken by the prophet," and there is more evidence in this passage of his being entitled to the name than there.

### GENERAL SUMMARY.

This may be hardly needed here, seeing that there are only *two* passages, both occurring in Matthew's Gospel, and *one* of them already treated elsewhere. This one was made by *Jesus*, and the other by *Matthew* himself, if the reading of the received text be followed, wherein the quotation is given; but if that reading be rejected, then there is no quotation, and there will be only *one* passage here, which, as just now remarked, is

discussed elsewhere ; and thus this table might be dispensed with.

Admitting the *two* passages, there are only *two* Old Testament writings from which quotations are made under this head, viz., Exodus and Psalms, one from each. And if that text be omitted, the quotation from the Psalms by Matthew goes with it, so that there would remain only the *one* from Exodus made by Jesus, who declares most explicitly that it was "spoken by God," and even to them whom He was addressing. τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ are His words. Clearly, then, Exodus contained God's word spoken to the Jews.

## TABLE C. IV. 2.

Where the formula is *special*, *i.e.*, refers to some particular book, writer, or otherwise.

### (1)

Matt. i. 22.

22. τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος (23) [Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, κ.τ.λ.]  
 22. υπο κυρ. (Gb') cum BCDZA al ... στ  
 υπο του κυρ. c. EKLMSUV etc Eus  
 etc | του προφ. ... D al vv mu vel  
 prem vel add ησαιου.

Matt. i. 22.

22. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, (23) [Behold, a virgin shall be with child, etc.]

This passage has been already partly considered in Table B. II. 2. (1), p. 143, with reference to λέγοντος. The twenty-third verse, quoted from Isa. vii. 14, is here spoken of as τὸ ῥηθέν ὑπὸ κυρίου, "what was spoken by the Lord." The original, which Matthew quotes, is plainly called "the Lord's utterance;" and the prophet through whom it was said, viz., Isaiah, was only His mouthpiece. Language fails to convey any meaning, if these words do not express what has just been said. This passage will come for consideration again.

### (2)

Matt. ii. 15.

14. ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον, (15) καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος [Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.]  
 15. υπο κυρ. (Gb') c. BCDZA al ... στ  
 υπο του κυρ. c. EKLMSUV etc.

Matt. ii. 15.

14. When he arose, he took the young child and his mother by night, and departed into Egypt: (15) And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, [Out of Egypt have I called my son.]

The same remarks may be made on this passage as on the



above; and it has already appeared in Table B. II. 2. (2), p. 144.

## (3)

Matt. ii. 17.

16. τότε Ἡρώδης ... ἀποστείλας ἀνείλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσιν τοῖς ὁρίοις αὐτῆς... (17) τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος (18) [Φωνὴ ἐν Ῥαμᾷ ἠκούσθη, κ.τ.λ.]  
 17. δια (Gb') c. BCDZ al<sup>10</sup> fere it<sup>1</sup> vg al Chr Hier, sed D al<sup>3</sup> præm υπο (al add του) κυρίου ... στ υπο c. EKLMSUV Δ etc (et syr<sup>p</sup> <sup>mg</sup>) | ιερεμ. ... al<sup>7</sup> item cdiat om.

Matt. ii. 17.

16. Then Herod . . . sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof . . . (17) Then was fulfilled that which was spoken by Jeremy the prophet, saying, (18) [In Rama was there a voice heard, etc.]

This passage was considered before in Table B. II. 2. (3), p. 144, which see; and will be noticed again. It comes here as prefaced with τὸ ῥηθὲν διὰ Ἰερεμίου, "what was spoken through Jeremiah," Jeremiah being the channel through which the *flowing* passed, or the river or stream of God's utterance flowed. τὸ ῥηθὲν, connected with ῥέω, "I flow : " II. A 249, ἀπὸ γλώσσης μέλιτος γλυκίου ῥέειν αὐδή, "speech sweeter than honey flowed from his tongue."

## (4) (1)

Matt. ii. 23.

23. καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην Ναζαρέθ· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι [Ναζωραῖος κληθήσεται].  
 23. δια (C tisch\*\* al υπο) των προφητων (et. vg) ... it<sup>1</sup> harl\* sax syr (et. syr<sup>cu</sup>) syr<sup>p</sup> <sup>ca</sup> aeth al δια του προφητου.

Matt. ii. 23.

23. And he came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, [He shall be called a Nazarene.]

In the former volume,\* pp. 64—66, there was a full discussion of the places in the Old Testament which Matthew may have had in view in this quotation, Ναζωραῖος κληθήσεται, "He shall be called a Nazarene." He introduces it with the words τὸ ῥηθὲν διὰ τῶν προφητῶν, "what was spoken through the prophets," where the plural form shows, or may be understood to show, that he considered the expression as traceable to more than one, or that more than one had given expression to the future fact. These writings are Isa. xi. 1; Judges xiii. 5; compared with Numb. vi. ;

\* "The Old Testament in the New."

Isa. liii. 3. This last passage speaks of the Messiah as to be "despised and forsaken of men;" "despised and we regarded Him not." And Nazareth, the place of His upbringing, was a despised place. "Can there any good thing come out of Nazareth?" asked Nathanael of Philip, when he told him that he had found the Messiah in Jesus of Nazareth (John i. 45, 46). Thus was Nazareth suitable for the despised man; and the choice of this despised place would at the same time signify that He was a humble sprout of the stem of Jesse, and mark the lowliness to which the royal line had come. (Isa. xi. 1) "And Netser (*i.e.*, a branch) from his roots shall bear" (*i.e.*, fruit) or grow. (Ver. 10) "And in that day there shall be a root (*shoot*, or sprout) of Jesse." As before, it was "*through* the prophets" that this was "spoken," evidently implying that there was One who thus employed them, viz., God, from whom the utterances came as from their source.

## (5)

Matt. iv. 14.

12. ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν. (13) καὶ καταλιπὼν τὴν Ναζαρέθ ἐλθὼν κατὰ κησὲν εἰς Καφαρναούμ τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ· (14) ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος (15) [Ἐν Ζαβουλὼν καὶ γῇ Νεφθαλείμ, κ.τ.λ.]  
 12. ακ. δε c. BC\*DZ al k am for cop aeth<sup>ro</sup> Or<sup>2</sup> Eus<sup>2</sup> Aug ... στ (Ln) add (Glb<sup>00</sup>) ο ιησους c. C\*\*EKLMP SUVΔ etc it<sup>per</sup> syr (et. syr<sup>cu</sup>) al Hil.

Matt. iv. 14.

12. Now, when Jesus had heard that John was \*cast into prison, he departed into Galilee; (13) And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim, (14) That it might be fulfilled which was spoken by Esaias the prophet, saying, (15) [The land of Zabulon, etc.]

\* Or, *delivered up*.

See Table B. II. 2. (5), p. 146, where this passage has been already considered; and former explanation in this table of τὸ ῥηθὲν, "what was spoken," implying that there was Another besides Isaiah.

## (6)

Matt. viii. 17.

16. ὅψις δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἰθεράπευσεν. (17) ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος [Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.]

Matt. viii. 17.

16. When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick: (17) That it might be fulfilled which was spoken by Esaias the prophet, saying, [Himself took our infirmities, and bare *our* sicknesses.]

This passage has already occurred in Table B. II. 2. (6), p. 146. It is given here, as τὸ ῥηθὲν διὰ, "what was spoken through," is used, and will meet us again in a future table, where it will more suitably receive due consideration.

## (7)

Matt. xii. 17.

15. ... καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας, (16) καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερόν αὐτὸν ποιήσωσιν' (17) ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος (18) [Ἰδοὺ ὁ παῖς μου ὃν ἡρέτισα, κ.τ.λ.]
17. ινα c. BCD 1. 33. Or Eus<sup>2</sup> ... στ  
οπως c. EGKLSU VXΔ etc | δια (et.  
Eus) ... C\*\* Chr<sup>mose</sup>6 υπο | Δ om του.

Matt. xii. 17.

15. . . . And great multitudes followed him, and he healed them all; (16) And charged them that they should not make him known; (17) That it might be fulfilled which was spoken by Esaias the prophet, saying, (18) [Behold my servant, etc.]

This passage, like some before it, has already appeared in Table B. II. 2. See it there at (7), p. 147.

## (8)

Matt. xiii. 35.

34. ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς' (35) ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος [Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, κ.τ.λ.]
35. προφήτου ... 1. 13. 33. 124. 253. add ap Eus (in psalm. διὰ ποίου δὲ προφήτου ταῦτα εἴρηται ἢ διὰ τοῦ προκειμένου Ἀσάφ; ὃ μὴ συνιέντες τινὲς προσέθηκαν ἐν τῷ εὐαγγ. τὸ διὰ Ἡσαίου τοῦ προφήτου. ἐν δὲ γε τοῖς ἀκριβέσιν ἀντιγράφοις ἀνευ τῆς προσθήκης τῆς διὰ Ἡσαίου ἀπλως οὕτως εἴρηται.) item nonnull ap Hier et Porphy.

Matt. xiii. 35.

34. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them; (35) That it might be fulfilled which was spoken by the prophet, saying, [I will open my mouth in parables, etc.]

See Table B. II. 2. (9), p. 148, where this passage has been already considered.

## (9)

Matt. xxi. 4.

4. τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος (5) [Εἰπατε τῇ θυγατρὶ Σιών Ἰδοὺ ὁ βασιλεὺς σου ἐρχεται σοι, κ.τ.λ.]
4. δια ... LZ al<sup>4</sup> υπο | προφήτου ... 42. a c h Chr Hil add Ζαχαρίου (sic M alii- que in margine notatum habent), item al<sup>2</sup> aeth<sup>mi-h</sup> (cop ap Wtst, sed nec Wilk nec Schw testatur) ἡσαιου.

Matt. xxi. 4.

4. All this was done, that it might be fulfilled which was spoken by the prophet, saying, (5) [Tell ye the daughter of Sion, Behold, thy king cometh unto thee, etc.]

See Table B. II. 2. (12), p. 151, for a notice of this passage, which will appear also in a future table.

## (10)

Matt. xxvii. 9.

9. τότε ἐπληρώθη τὸ ρηθὲν διὰ τοῦ προ-  
φήτου Ἰερεμίου λέγοντος [Καὶ ἔλαβον  
τὰ τριάκοντα ἀργύρια, κ.τ.λ.]  
9. ιερεμιοι (AC\* al Chr<sup>sue</sup> ιηρεμ.) c. AB  
CEFGHKLSUVXA al longe pler  
it<sup>pl</sup> vg cop sah go etc Eus Hier Or<sup>int</sup>  
Aug ... 33. 157. syr pers<sup>p</sup> a b cdd ap  
Aug (*non omnes cdd evglorum habent*  
*quod per Jeremiam dictum sit, sed*  
*tantummodo per prophetam ...*) cd ap  
Luc<sup>brius</sup> om ... 22 syr<sup>p</sup> m<sup>ss</sup> ar<sup>cod</sup> ἰαχα-  
ριου, 1 esaiam.

Matt. xxvii. 9.

9. Then was fulfilled that which was  
spoken by Jeremy the prophet, say-  
ing, [And they took the thirty pieces  
of silver, etc.]

This passage has been already very fully discussed in Table B. II. 2. (14), p. 153, where see.

## (11) (2)

Rom. ix. 12.

10. ... ἀλλὰ καὶ Ῥεβέκκα ... (12) ἐρρέθη  
αὐτῇ ὅτι [ὁ μείζων δουλεύσει τῷ ἐλάσ-  
σωνι.]  
12. ἐρρεθη c. AB\*D\*EFGK al mu Thdrt  
... στ ἐρρηθη c. B\*\*D\*\*L etc Or Chr  
al | D\* d e harl\* al Or<sup>3</sup> Ambrst al<sup>2</sup>  
om αυτη (Thdrt προς αυτην).

Rom. ix. 12.

10. . . . But Rebecca also . . . (12)  
It was said unto her, [The \*elder  
shall serve the † younger.]

\* Or, *greater*.+ Or, *lesser*.

The quotation here is from Gen. xxv. 23; and is introduced by ἐρρέθη αὐτῇ, "it was said unto her," *i.e.*, Rebecca. And by referring to the original narrative it is seen that it was spoken by the Lord unto her on the occasion of her inquiring of Him why there was the struggling in her womb. It is, then, the Lord's word to Rebecca that Paul here uses in the course of his argument. And the subject of his argument should be noticed. The preceding verse informs us regarding it, when it says, "that the purpose of God according to election might stand," whence it is to be inferred that Paul regarded the quotation as spoken to her by God. Nor could he do otherwise. He thus then upholds the authenticity of the book of Genesis—shows that he considers it to be a true historical account of events which occurred in those early times—and moreover that it contains God's word.

GENERAL SUMMARY.

From this examination it appears that, of the instances in this table, ten occur in Matthew's Gospel, and one in Paul's Epistle to the Romans, thus making *eleven* in all. But of these eleven, *nine* have been set down in a former table, viz., Table B. II. 2, thus leaving only *two* to be specially considered here. Yet the occurrence of these two shows that the table was needed.

The *ten* in Matthew's Gospel were all made by himself, and Paul of course adduces the *one* in his Epistle to Romans.

Of the books of the Old Testament *six* are found quoted from with the introductory formula set down in this table, viz., Genesis, Psalms, Isaiah, Jeremiah, Hosea, and Zechariah; and the following table gives also the number of places taken from each :—

Old Test. writing.	No. of times quoted.	Old Test. writing.	No. of times quoted.	Old Test. writing.	No. of times quoted.
Genesis . . .	1	Isaiah . . .	5	Hosea . . .	1
Psalms . . .	1	Jeremiah . . .	2	Zechariah . . .	1

As noted above, these have all been discussed with their bearings in Table B. II. 2, excepting the *one* from Genesis made by *Paul*, and *one* from Isaiah made by Matthew at ch. ii. 23, which, however, may be supposed to belong to more than Isaiah, inasmuch as he introduces it with the words τὸ ῥηθὲν διὰ τῶν προφητῶν, "what was said through the *prophets*," the plural form requiring more than one. Now, after the law came the prophets, divided into former and latter, "the former prophets" including the historical books, speaking generally, and "the latter prophets" the prophets usually so called. Amongst the last Isaiah was found; and Judges and 1 Samuel, which may have been had in view by Matthew in that quotation, were comprehended in the other.

It is seen from the tabular summary on the next page, that *ten* out of the *seventeen* writings of the New Testament, in which quotations occur, make use of an introductory formula in which εἰπεῖν in one form or other is employed; and by glancing down the right-hand column, how many instances are met with

TABULAR SUMMARY OF TABLE C.

BOOKS OF NEW TESTAMENT, WITH NUMBER OF INSTANCES OCCURRING.

TABLE C. I.	TABLE C. II. 1.	TABLE C. II. 2. Matt. Mark	TABLE C. III. 1.	TABLE C. III. 2.	TABLE C. IV. 1. Matt.	TABLE C. IV. 2. Matt.
John Acts	2 1 or 1	John Acts	Luke .	Luke . 1 or 1		
2 Cor.	1 or 1	Heb.	Acts . 1	Acts . 2 or 2 Rom.		
Heb.	2 or 2 1 or 1	Heb.	Heb. . 5	Heb. . 1		
37 = 2	7 or 5	17 or 15	7	6 or 5	2 or 1	11 or 2 = 52

BOOKS OF OLD TESTAMENT. WITH NUMBER OF PASSAGES QUOTED.

TABLE C. I.	TABLE C. II. 1.	TABLE C. II. 2.	TABLE C. III. 1.	TABLE C. III. 2.	TABLE C. IV. 1.	TABLE C. IV. 2.
Genesis . 1		Genesis . 2 or 2	Genesis . 1 or 1	Genesis . 1 or 1		Genesis . 1 or 1
Exodus . 1	Exodus . 1	Exodus . 5 or 5		Leviticus 1 or 1	Exodus . 1	
	Leviticus . 1					
	Deuteronomy 1	Deut. . 3 or 3	Deut. . 2 or 1			
			Joshua . 1			
	1 Samuel . 1					
	2 Samuel . 1					
	Psalms . 3	Psalms . 2 or 2	Psalms . 2 or 2	Psalms . 1	Psalms . 1 or 1	Psalms . 1
		Isaiah . 3 or 2	Isaiah . 1 or 1	Isaiah . 1 or 1		Isaiah . 5 or 1
			Jeremiah . 1 or 1			Jeremiah . 2
	Ezekiel . 1					
				Joel . 1 or 1		Hosea . 1
				Habakkuk 1 or 1		
						Zechariah 1
40 = 2	9	15 or 14	7 or 7	6 or 5	2 or 1	11 or 2 = 52

in each writing respectively. It is also seen that *all* the New Testament *writers*, who give quotations from the Old (Peter excepted), furnish instances of its use, Paul making 15, Matthew and Luke 14 each, John 5, Mark 3, and James 1. By casting the eye down the columns of numbers of the tables, it is sometimes seen that two numbers are given. The first tells the number of quotations, or rather instances of the formula, that occur in that writing under said table ; but, as some of these may have occurred in former tables, which require to be deducted to show the number specially belonging to Table C., the second number is this result ; and for sake of uniformity, when, under such a table, a book has not had its number lessened in this way, still its number is brought out in a line with the rest. If the number is not thus brought out, said quotation has occurred before, and is to be omitted entirely in reckoning here. A line is drawn under the sums total of those belonging specially to this table, which are collected from right to left, and make 37.

Again, from this tabular summary it is seen that *fifteen* at least out of *twenty-five* Old Testament writings, from which quotations are made, have been used as sources, and a glance at the right-hand column shows how many passages are quoted from each writing respectively by an introductory formula containing *ἐν περὶ* in one form or other. The Pentateuch, or books of Moses, strictly the Law, is most frequently quoted, viz., 22 times, Psalms and Isaiah 10 times each, Jeremiah 3 times, and the remaining writings once each. And looking to those writings that are specially quoted in this table, that is, from which quotations are found taken here that have not been placed in former tables, as not having the phrase in the introductory formula to place them there, it is found that there are *twelve* at least which furnish the following numbers of special passages : The Pentateuch, or books of Moses (Genesis 6, Exodus 7, Leviticus 2, Deuteronomy 5), furnish 20 ; the book of Psalms 8, Isaiah 5, and Joshua, 1 Samuel, 2 Samuel, Jeremiah, Ezekiel, Joel, and Habakkuk one each, thus making 40 passages in all.



## DISSERTATION ON THE VERB ΠΛΗΡΩΩ.

The verb *πληρώω* being derived from the adj. *πλήρης*, *full*, and having the ending *-όω*, which gives a factitive sense—the sense of *making to be* what the primitive expresses—signifies—

I. 1. Primarily, to *make to be full*; to *make* something containing to *be full of* something contained; to *fill* a containing thing *with* something contained. Thus are implied an agent, or one who fills; the act of *filling* expressed by the verb; the thing containing, which is being filled or to be filled; and the thing contained, with which it is being filled, or to be filled. The case of the thing being filled is the acc.; that of the thing with which it is being filled is the gen.

Acts v. 28. ... καὶ ἰδοὺ πεπληρώκατε τὴν Ἱερουσαλήμ τῆς διδαχῆς ὑμῶν [V. R. A al<sup>3</sup> Cyr Chr *επληρωσατε*] “... and lo ye have filled Jerusalem with your doctrine.”

Rom. xv. 13. ὁ δὲ θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης [V. R. *πληρωσαι υμας usq̄ ειρηνης* c. ACDEL al ut vdr̄ omn Chr Thdrt etc (d e f g guelfh vg *repleat* [ita et. am al; vg<sup>ed</sup> *impl.*] *vos omni gaudio et pace*) ... BFG *πληροφορησαι υμας* (B add *εν*) *παση χαρα κ. ειρηνη*], “And may the God of hope fill you with all joy and peace.”

I. 2. When the form of the verb is passive, *πληροῦμαι*, the containing thing now becomes the subject or nom. to the verb which expresses the act of *being filled*; the thing with which it is being filled, or the thing contained, is in the same case as before, and the agent is governed by a prep. But all these parts are not necessarily expressed.

Acts xiii. 52. οἱ τε μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου, “And the disciples were being filled with joy and the Holy Ghost.”

Rom. xv. 14. ... καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης γνώσεως ... [V. R. *πεπληρ.* ... DEFG d\* e f g hal\* syr pram̄ kai | B 113. 116. Clem. *πας. της γνωσ.*] “... ye yourselves also are full of goodness, having been filled with all knowledge...”

2 Cor. vii. 4. ... πεπληρώμαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ... [V. R. B (teste Btl, neglexit Mai) *εν. τη χαρα*] “... I have been filled with consolation; I overabound with joy...” The latter clause may be taken as explanatory of the former. The governed case is here the dative. “I have been filled with consolation” is equivalent to “my consolation is complete.”

Col. i. 9. ... ἵνα πληρωθῇτε τὴν ἐπὶ γνῶσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ

καὶ συνέσει πνευματικῇ [V. R. D\*\* (non item\*\*\*) 37. 80. αὶ τῇ ἐπιγνώσει] "... that ye might be filled (as to) the knowledge of His will with all wisdom and spiritual understanding." I regard τὴν ἐπίγνωσιν as governed in the acc. by κατὰ understood, or it may be simply viewed as the acc. of limitation, "(in regard to) the knowledge," etc., and I make ἐν πάσῃ σοφίᾳ, κ.τ.λ., dependent on πληρωθῆτε, as denoting what they were to be filled with.

II. 1. Again, the thing contained is said to *fill* the thing containing, in which case the former, being the subject of the verb, is in the nom.; and the latter, being still the object of the verb, is in the acc.

John xvi. 6. ... ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν [V. R. πεπληρ. ... go πεπωρωκεν *obduravit*] "... grief hath filled your heart."

Acts ii. 2. ... ἤχος ὥσπερ φερομένης πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν οἶκον ... " ... a sound as it were of a rushing violent blast, and it filled all the house ..."

II. 2. And when the verb is passive, the containing thing is said to *be filled with* the contained thing, in which case the former is the subject, and is in the nom.; and the latter is in the gen., as marking that of which it is made full.

Matt. xiii. 48. ἣν ὅτε ἐπληρώθη ... [V. R. ἣν ὅτε ... D it<sup>1er</sup> Amb Aug ὅτε δε] "which when it was filled," sc. ἡ σαγήνη, "the net."

John xii. 3. ... ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μυροῦ [V. R. ἐπληρωθη ... B ἐπλησθη] "... and the house was filled with (or, was made full of or from) the odour of the ointment."

III. 1. Again, when one is said to *fill* another with something, where there are a living agent and a human object, the verb comes to mean to *make one have enough of*; to *satisfy*, or *satiate*, if that with which one is filled is *good*; but to *affect greatly*, to *overwhelm* when the thing is *bad*.

Acts ii. 28. ... πληρώσεις με εὐφρwsύνης μετὰ τοῦ προσώπου σου, "... Thou wilt fill me with (*i.e.*, satisfy me with) joy with Thy countenance."

Acts v. 3. ... διὰ τί ἐπλήρωσεν ὁ σατανᾶς τὴν καρδίαν σου, ... [V. R. ἐπληρωσεν (Ath Cyr<sup>hr</sup> Chr Leont Bed<sup>gr</sup> Cyp Lcif Did<sup>int</sup> Valer al) ... vg Did Ath<sup>int</sup> Fulg<sup>i</sup> Vig<sup>i</sup> Bed ἐπειρασεν, Thdrt<sup>2</sup> ἠπατησεν] "... wherefore did Satan fill your heart ..." *i.e.*, here, take possession of it, and show such by impelling you to lie; in other words, why have you allowed Satan to urge you on to lie?

III. 2. And, when the form of the verb is passive, it means that the other is *abundantly affected with*, *i.e.*, either *has enough of*, is *satisfied with*, or is *overwhelmed with*. But here the agency of some one is expressed or implied, whereby the other is *made filled*.

Luke ii. 40. τὸ δὲ παιδίον ἠξῆνε ... πληρούμενον σοφίας ... "And the child grew ... filled with wisdom."

Phil. iv. 18. ἀπέχω δὲ πάντα καὶ περισσεύω, πεπλήρωμαι δεξιᾶμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν ... "But I have all things and abound; I have been filled (*i.e.*, I have enough), having received from Epaphroditus the things from you ..."

2 Tim. i. 4. ... ἵνα χαρᾶς πληρωθῶ, "... in order that I might be filled with joy."

IV. 1. One is said to *fill up* a containing thing *with* the contained, when he *makes* the containing thing *full*, *completes* its contents, *supplies* what is wanting.

Matt. xxiii. 32. καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν [V. R. πληρωσατε c. B\*\*CEFGKLSUVXA al pler a b c ff<sup>1.2.</sup> g<sup>1.2.</sup> h l vg syr<sup>tr</sup> cop etc Or Eus Chr cat<sup>ox</sup> al Amb Aug Op ... B\* 60. e ar<sup>e</sup> ar<sup>p</sup> perss -σετε ... f gat mm impletis ... DH al<sup>15</sup> fere *επληρωσατε*], "And ye, fill up the measure of your fathers;" that is, supply ye what is as yet wanting in impiety to your ancestors; or, go on to imitate them until you reach the highest impiety.

Phil. iv. 19. ὁ δὲ θεὸς μου πληρώσει πᾶσαν χρεῖαν ὑμῶν ... [V. R. πληρωσει c. ABD\*\*EKL al pl cop al Chr<sup>2</sup> Thdrt<sup>cd</sup> al ... Gb' -σαι c. D\*FG al plus<sup>20</sup> it vg al Chr<sup>1</sup> Thdrt Thph pp<sup>lat</sup>], "But my God will fill up (*i.e.*, supply) all your want ..."

Rev. vi. 11. ἕως πληρώσωσω καὶ οἱ σύνδουλοι αὐτῶν ... [V. R. πληρωσωσω c. B al<sup>40</sup> And<sup>omn</sup>, item al<sup>3</sup> -σουσιν, ... στ (= Gb Sz) -σουται c. min mu Are et cat ... Gb' Ln -θωσω c. AC 29. (vg *compleantur*) "... until both their fellow-servants ... fill," *i.e.*, fill up (the number), or be completed. If the other reading *πληρωθωσω* be adopted, the sense will be "be filled up," or made complete, perfect.

IV. 2. And, when the verb is passive, the containing thing is said to *be filled up*, when the vacuity is removed by the thing contained being brought to the top.

Luke iii. 5. πᾶσα φάραγξ πληρωθήσεται ... "Every valley shall be filled up ..." and so from side to side of what was the hollow before, it becomes flat.

V. 1. Hence, when one *fills up thus*, he brings the contained thing, as it were, to the top; or *makes it complete*, that is, *perfect*; hence the verb means to *render perfect*; to *make complete*; to *finish*.

Luke ix. 31. ... τὴν ἔξοδον αὐτοῦ ἣν ἔμελλεν πληροῦν ἐν Ἱερουσαλὴμ, "... His departure (*i.e.*, death) which He was about to fill in Jerusalem"—to *fill*, *i.e.*, to bring to pass, as being brought to the top.

Phil. ii. 2. πληρώσατέ μου τὴν χαρὰν ... "Fill ye up my joy ..." that is, make my joy perfect; render me quite joyful.

V. 2. And, when the verb is passive, the contained thing may be said to *be filled up*, in the sense of brought to the top, that is, *completed* or *made perfect*; *finished*.

Luke xxii. 16. ... ἕως οὔτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ [V. R. πληρωθη (e *adimpear*) ... D καινον βρωθη] "... until what time it be filled in the kingdom of God." *Be filled*, *i.e.*, made perfect, in the sense of a more perfect supper being instituted.

John iii. 29. ... αὕτη οὖν ἡ χαρὰ ἣ ἐμὴ πεπλήρωται, "... this my joy therefore has been *rendered complete*," *made perfect*, *i.e.*, I am made perfectly joyful.

John xv. 11. ... καὶ ἡ χαρὰ ὑμῶν πληρωθῇ, "... and that your joy might be *made complete*."

John xvi. 24. ... ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη, "... that your joy might be (*i.e.*, exist as) *perfected*;" in other words, that you might be those who have been made perfectly happy.

John xvii. 13. ... ἵνα ἔχωσω τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς, "... that they might have my joy perfected (or rendered complete) in them."

Acts xix. 21. ὡς δὲ ἐπληρώθη ταῦτα ... [V. R. ἐπλη- (B -ρωθησαν, al<sup>2</sup> -ρουτο)], "and when these things were filled ..." i.e., finished.

Phil. i. 11. πεπληρωμένοι καρπὸν δικαιοσύνης ... [V. R. καρπον δικ c. unc omn al<sup>25</sup> it vg sah arm al pp aliq<sup>gr</sup> et<sup>lat</sup> ... στ (= Gb Sz) καρπων δικ. c. min cop syr<sup>utr</sup> al Chr al] "Having been filled (as to) the fruit of righteousness ..." or "filled (as to) fruit with righteousness," which latter rendering is preferable, seeing that δικαιοσύνης marks that with which they are filled, the gen. case after the verb, and καρπὸν becomes the acc. of limitation by itself.

Col. ii. 10. καὶ ἐστὲ ἐν αὐτῷ πεπληρωμένοι ... "And ye are in Him (as) *made perfect*," or "And ye perfected (ones) are in Him ..."

1 John i. 4. ... ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη [V. R. υμων c. AC (C\* post πεπληρ. add εν ημων) K al pl vg (et. demid) cop syr<sup>p</sup> aeth ar<sup>p</sup> sl Aug ... στ (non στ<sup>c</sup> Gb Sz) ημων c. BG al mu am fu harl tol sah syr ar<sup>e</sup> (sed syr ar<sup>e</sup> add εν υμων)] "... that your joy might be (i.e., exist as) *perfected*." See above, John xvi. 24.

2 John 12. ... ἵνα ἡ χαρὰ ἡμῶν ᾗ πεπληρωμένη [V. R. ημων c. GK al ut vdtr pl syr<sup>utr</sup> al (sah μου) Thph Oec ... Gb<sup>2</sup> Ln υμων c. AB al mu vg cop aeth<sup>utr</sup> ... 21. 37. 56. om | η πεπληρ. c. AGK al ut vdtr omn am syr<sup>utr</sup> cop sah al Oec ... Ln πεπλ. η c. B vg (exe am) Thph] "... that your joy might be (i.e., exist as) *perfected*," or *made complete*, as above.

Rev. iii. 2. ... οὐ γὰρ εὗρηκά σου ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου, "... for I have not found thy works *perfected* (brought to the highest degree of perfection) before my God."

VI. 1. Hence also, when one *fills up* an office, it is by *doing perfectly* the duties of that office; or when he *fills up* a duty, or *fulfils* it, it is by *discharging fully* the obligation imposed by the duty, by *performing exactly* what the duty requires.

Matt. iii. 15. ... οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην ... "... for thus it is a becoming thing for us to fulfil all righteousness ..." i.e., to perform fully our every duty, which as righteous men devolves on us.

Matt. v. 17. ... οὐκ ἤλθον καταλῦσαι ἀλλὰ πληρῶσαι, "... I have not come to destroy (the law or the prophets), but to fulfil." The meaning of πληρῶσαι here is determined by that of καταλῦσαι. If the former means to *do exactly* as it is laid down in the law, or as foretold by the prophet, it is because the latter means the reverse; that is, to *break* the law or the prophets' words; to do what is forbidden, or leave undone what is enjoined or prophesied. A better meaning of the latter is to annul or abrogate the law, to render it no longer binding on men, and to destroy the prophets in the sense of affirming that their utterances were false, from which results another meaning to πληρῶσαι, viz., to confirm the law and defend its authority, and to confirm the words of the prophets, and prove that they spoke the truth. And that this is a better sense is clear from its agreeing with what follows in our Lord's discourse, wherein He gives a more perfect explication and interpretation of portions of the Mosaic law, evidently showing that πληρῶσαι in this place implies *confirming* and *defending* the authority of something. Comp. 1 Kings i. 14, "... and I will fill up (i.e., confirm) thy words."

Acts xii. 25. ... πληρώσαντες τὴν διακονίαν ... "... having performed the service ..." entrusted to them, of conveying to Jerusalem the alms that had been collected.

Acts xiii. 25. ὡς δὲ ἐπλήρουν ὁ Ἰωάννης τὸν δρόμον ... "And as John was performing his course ..." or bringing his course to an end, finishing or completing it.

Acts xiv. 26. ... εἰς τὸ ἔργον ὃ ἐπλήρωσαν, "... for the work which they fully executed."

Rom. xiii. 8. ... ὁ γὰρ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκεν, "... for he that loveth the other hath *exactly* and *fully* observed law," or yielded a *perfect* obedience to all that the law requires.

Col. iv. 17. ... τὴν διακονίαν ... ἵνα αὐτὴν πληροῖς, "... the service ... that thou wouldest *fully* perform it."

2 Thess. i. 11. ... καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης ... "... and would *fully* perform all the good pleasure of goodness ..." *i.e.*, would wish to help and render perfect your endeavour after virtue and godliness.

VI. 2. And, when the verb is passive, the office is said to *be filled*, when all its duties are *fully performed*, and a duty is said to *be filled* when what is required by it is *exactly executed*. [Here, the office is, as it were, the containing thing, and its duties the thing contained, or that with which it is filled].

Rom. viii. 4. ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν ... "That the righteousness of the law (*i.e.*, the righteous precepts of the law, or the precepts of the law which bring righteousness by their observance) might be fulfilled in us (*i.e.*, fully performed by us)."

2 Cor. x. 6. ... ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή [V.R. πληρ. ... C al r Aug add *προτερον*], "... whenever your obedience might be fully performed."

VII. 1. As one is said to *fill* an office, when he *fully performs* the duties thereof, so one may be said to *fill* what is said by *doing exactly* that which is spoken. Here what is said is, as it were, the containing thing, which is to be filled; and the contained thing is, so to speak, the *full performance* of the thing spoken. If what is said is an event, an occurrence, to *fill* what is said will mean to *bring about* the event spoken of.

Acts iii. 18. ὁ δὲ θεὸς ἃ προκατήγγειλεν διὰ στόματος πάντων τῶν προφητῶν, παθεῖν τὸν Χριστὸν αὐτοῦ, ἐπλήρωσεν οὕτως [V.R. ἃ ... D<sup>sr</sup> ο, | αὐτον h. l. (Gb") c. BCDE al<sup>8</sup> vg syr<sup>utr</sup> ar<sup>e</sup> arm Chr ... στ post προφητων pon c. (A, sed A om παθ. τ. Xp.) al pl cop aeth<sup>ro</sup> ar<sup>p</sup> etc ... utroque loco om al<sup>2</sup> sah], "But God, what He announced before through the mouth of all the prophets, that His Christ should suffer, thus fulfilled," *i.e.*, brought to pass; that is, God thus caused to happen events which exactly agreed with what He was foreannouncing by mouth of all the prophets, viz., that His Christ should suffer; in other words, God was foretelling through the prophets that His Anointed should suffer, and He brought about circumstances whereby His Christ did suffer.

Acts xiii. 27. οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ καὶ οἱ ἄρχοντες αὐτῶν τοῦτον ἀγνοήσαντες καὶ τὰς φωνὰς τῶν προφητῶν ... κρίναντες ἐπλήρωσαν [V.R. D\* οἱ ἀρχ. αὐτης (sic et. vg) ἀγνοήσαντες τὰς γραφὰς (et. E syr γραφ. pro φων.) | κρίν. ... D præm κα], "For they that dwell in Jerusalem, and their rulers, having been ignorant of Him and of the voices of the prophets ... having condemned *Him*, fulfilled *them*," *i.e.*, did exactly as the voices of the prophets foretold, when they condemned

Him, of whom they were as ignorant as they were of the voices of the prophets, though they are read every Sabbath day.

VII. 2. And, when the verb is passive, what is said *is filled*, when it is done, or when an event happens exactly in correspondence therewith; or when the latter agrees with the former so that it might be described thereby.

Matt. i. 22. τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου ... "Now all this happened that it might be filled which was spoken by the Lord through the prophet ..." Here there was an *exact correspondence* between what had been spoken and that whole thing that took place; in other words, that whole thing filled up (*i.e.*, exactly fitted or fully completed) what had been spoken. Nothing was wanting to complete.

Matt. ii. 15. ... ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου ... "... that it might," etc., as above.

Matt. ii. 17. τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου ... "Then was filled what was spoken through Jeremiah the prophet ..." "What was spoken was *then filled*," *i.e.*, had then its exact correspondent in fact. The event at that time *fully completed* it.

Matt. ii. 23. ... ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν ... "... how as it might," etc., as before.

Matt. iv. 14. ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου ... "That it might," etc., as before.

Matt. viii. 17. ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου ... "How as it might," etc., as before.

Matt. xii. 17. ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου ... as above.

Matt. xiii. 35. ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου ... as before.

Matt. xxi. 4. τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου ... as before.

Matt. xxvii. 9. τότε ἐπληρώθη τὸ ῥηθὲν διὰ τοῦ προφήτου Ἱερεμίου ... "Then was filled," etc., as before.

Matt. xxvii. 35. ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου ... as before.

VIII. 2. In the same way is to be explained the *filling* of a saying, as in the following places. See also after, xii. 1.

John xii. 38. ἵνα ὁ λόγος Ἡσαίου τοῦ προφήτου πληρωθῇ ... "That the saying of Isaiah the prophet might be filled ..." *i.e.*, have its exact counterpart in them and their conduct.

John xv. 25. ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ... "But that the saying might be filled which is written in their law ..." their conduct corresponding precisely with what is there said.

John xviii. 9. ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν, ὅτι οὐς δέδωκάς μοι, οὐκ ἀπόλεσα ἐξ αὐτῶν οὐδένα [V. R. δεδωκας ... D al εδωκ. | ουκ απωλ. (EL al απολ.) εξ αυτων (Α αυτου) ουδενα .. D εξ αυτ. ουδ. απωλ. (e nemini [corrigere -nem] perdidit ex illis)], "That the saying might be filled which He spake, that whom Thou hast given to Me, I have not lost of them any." The saying, "I have not lost any one of those whom Thou hast given to Me," is what Jesus uttered in His intercessory prayer, and is recorded in ch. xvii. 12; and John here states that there was an *exact* and

*full* accordance between it and what he records as having occurred. Indeed, it would seem that not only the incident corresponded with His words, but also He acted thus to make the correspondence.

John xviii. 32. ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπεν σημαίνων πῶς θανάτῳ ἤμελλεν ἀποθνήσκειν, "That the saying of Jesus might be filled, which He spake, signifying by what sort of death He was about to die." John here refers to what Jesus said, and which is recorded in Matt. xx. 19, "And shall deliver him to the Gentiles to mock, and to scourge, and to crucify ..." What the Jews here say to Pilate is set forth as implementing our Lord's saying. They *caused* the saying to *be full*, in the sense of bringing about events which fully agreed with it, which acted out what the saying expressed in words.

IX. 1. Again, one is said to *fill* a writing in a similar way, when he brings about an event which corresponds thereto, or when he acts exactly as the record states the action was to be performed, though his purpose may not have been to produce an agreement between them.

IX. 2. And, when the verb is passive, the writing is said to *be filled*, when an event occurs which *exactly agrees* therewith; when the writing has a *full correspondence* in the occurrence.

Matt. xxvi. 54. πῶς οὖν πληρωθῶσιν αἱ γραφαί, ὅτι οὕτως δεῖ γενέσθαι; [V. R. πληρωθῶσιν (et. Or al) ... D πληρωθησονται, item implebuntur (compl. d Oros) it vg Or | εἰ ... C 1. al<sup>4</sup> sl εδει] "How therefore would the scriptures be fulfilled, that thus it ought to be?" *i.e.*, "how might the scriptures have an entire agreement with, or find a full accordance in, what is taking place?" They have said, or it is therein written, that certain things are to happen. These things ought to take place; and thus there would be agreement between the event and the record, the former would fill the latter.

Matt. xxvi. 56. τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαί τῶν προφητῶν ... "And all this happened that the scriptures of the prophets might be filled," *i.e.*, that the writings made by the prophets might have events which were described by them.

Mark xiv. 49. ... ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. See above.

Mark xv. 28. καὶ ἐπληρώθη ἡ γραφή ἣ λέγουσα ... "And the scripture was filled which says ..." *i.e.*, had its *actual* counterpart, its correspondence in *fact*; or, the incident was fully and exactly as the writing gave it.

Luke iv. 21. ... ὅτι σήμερον πεπλήρωται ἡ γραφή αὐτῇ ἐν τοῖς ὦσιν ὑμῶν, "... that to-day this scripture has been filled in your ears."

Luke xxiv. 44. ... ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ [V. R. πληρωθῆναι ... D\* πλησθ. | προφ. ... B præm tois, L εν τοis (c Hil et in proph. et in ps.) | και ψαλμ. ... F 1. 22. al pauc om] "... that it behoves that all the things which were written in the law of Moses, and in the prophets, and in the Psalms about Me be filled," *i.e.*, that events in Jesus' life on earth should exactly agree with the accounts written in the Old Testament which recorded them beforehand.

John xiii. 18. ... ἀλλ' ἵνα ἡ γραφή πληρωθῇ ... "... but that the scripture might be filled ..."



John xvii. 12. ... ἵνα ἡ γραφή πληρωθῇ. See above.

John xix. 24. ἵνα ἡ γραφή πληρωθῇ ἡ λέγουσα ... as above.

John xix. 36. ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφή πληρωθῇ ... "For these things took place that the scripture might be filled." Meaning as before.

Acts i. 16. ... ἔδει πληρωθῆναι τὴν γραφὴν ταύτην ... "... it behoved that this scripture be filled ..."

James ii. 23. καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα ... "And the scripture was filled which says ..."

X. 1. Again, one would be said to *fill* time, when he passes through the period on to the end.

X. 2. And, when the verb is passive, time would be said to *be filled*, when the specified period has been passed through, and when its end was reached; or, if it be a point of time, when the time is come.

Mark i. 15. λέγων ὅτι πεπλήρωται ὁ καιρὸς ... [V. R. πεπληρ. ο καιρος ... D it<sup>pler</sup> mt πεπληρωνται οι καιροι], "Saying that the time has been filled ..." *i.e.*, either that the period of time has passed or come to an end; or, rather, that the time or season is come.

Luke xxi. 24. ... ἄχρι οὗ πληρωθῶσιν καιροὶ ἐθνῶν [V. R. αχρι (-ρι c. BL ut in N. T. ubiq. et. ante vocalem ex optim. cdd; CDR etc -ρις Ln) ου c. BCDLR al<sup>20</sup> fere Eus<sup>1</sup>... στ αχρι (absque ου) c. AEGHKMSUVXIΓΔΔ al longe pl Eus<sup>1</sup> | καιροι (B præm και εσονται, item L cop syr<sup>p</sup> m<sup>g</sup> in cod. Assem. 2 καιροι και εσονται) εθνων c. ACEGHKMRSUVXIΓΔΔ al ut vdtr omn it vg syr<sup>omn</sup> al Eus Tert al; item BL etc ... D om] "... until the times of the Gentiles would be filled," *i.e.*, brought to an end.

John vii. 8. ... ὅτι ὁ ἐμὸς καιρὸς οὐπω πεπλήρωται, "... because My time has not yet been filled," *i.e.*, has not yet arrived.

Acts vii. 23. ὡς δὲ ἐπληροῦτο αὐτῷ τεσσαρεκονταέτης χρόνος ... "And as a forty years' time was being filled to (or by) him ..." *i.e.*, while he was passing through and reaching the end of the period of forty years.

Acts vii. 30. καὶ πληρωθέντων ἐτῶν τεσσαράκοντα ... [V. R. D\* d και μετα ταυτα (d add et) πλησθεντων (\*\*πληρωθ.) αυτω (\*\*d om; add et. syr ar<sup>e</sup>) ετη (\*\*ετων)], "And forty years having been filled ..." when forty years had passed, or at the end of that time.

Acts ix. 23. ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναὶ ... "And when many days were being filled ..." *i.e.*, were passing by, or during the time that many days were elapsing.

Acts xxiv. 27. διετίας δὲ πληρωθείσης ... "And the space of two years having been filled ..." *i.e.*, at the end of that time.

XI. 1. One is said to *fill* words or sayings *into* the containing thing, when he brings them to an end, where *fill* has much the same meaning as pour out to an end.

Luke vii. 1. ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ ... [V. R. επειδη c. ABC\*X 124. 254. 299. gat (cum) item addito δε K 91. 239. ... στ επει δε c. C\*<sup>2</sup>EHLMRSUVIΓΔΔ al pler e f g<sup>2</sup>; vg go cop syr<sup>p</sup> (syr και επει) al ... D

b ff<sup>2</sup>. g<sup>1</sup>. q και εγενετο οτε, item a c l syr<sup>p</sup> ms arm εγ. δε οτε | επληρωσεν (*implessci* it<sup>pl</sup> vg) ... D ετελεσεν (c e *perfecisset*, sl *consummasset*) | παντα (X 131, om) τα ρημ. αυτου (it<sup>pl</sup> syr om; M al plus<sup>10</sup> q gat ταυτα) ... D ταυτα τα ρημ. | εις τ. ακ. τ. λαου ... D λαων, e *que loquebatur ad populum*], "When He filled all His words into the ears of the people ..." *i.e.*, as D interprets, *ended saying*.

XI. 2. And, when the verb is passive, words or sayings are said to be filled into the containing thing, when the thing mentioned is brought about.

Luke i. 20. ... τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν. [V. R. πληρωθήσονται ... D Or πλησθήσονται. (Gb')] " ... My words, which shall be filled into their time," *i.e.*, the incident mentioned in My words shall come to pass at its time.

Eph. iii. 19. ... ἵνα πληρωθῇτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ [V. R. B 73. 116. ινα πληρωθη παν] "... that ye might be filled into the whole fulness of God." The *εις*, "into," may more properly be rendered "unto," so that πᾶν τὸ πλήρωμα τοῦ θεοῦ, "all the fulness of God," would mark the goal: filled unto, *i.e.*, filled until ye are as wholly filled as God is; in other words, perfectly and divinely filled. Another meaning would arise by giving another signification to πλήρωμα, *viz.*, the assembly of Christians, which is got from ch. i. 22, 23, τῇ ἐκκλησίᾳ, (23) ἥτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένον, "to the church, (23) which is His body, the πλήρωμα of Him who filleth-for-Himself the all in all," where the πλήρωμα is equivalent to "the church."

XII. 1. One may be said to fill the gospel—the glad-tidings—when he fully declares it, and similarly, the word of God; fill being equivalent to pour out till fully done.

Rom. xv. 19. ... ὥστε με ... πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ [V. R. DEFG it ωστε πεπληρωσθαι (g ut *compleretur*, t *compleverim*) ...] " ... so that I have filled the gospel of Christ ..." *i.e.*, fully preached. Others will have it, so that I have filled (those places) with the gospel of Christ. Of course, the meaning is ultimately the same. This may come under the former head of filling a saying.

Col. i. 25. ... εἰς ὑμᾶς πληρῶσαι τὸν λόγον τοῦ θεοῦ, "... to fill the word or saying of God into you;" to fully put God's word into you; to fully make known God's word to you, or to instruct you perfectly in God's word. This also may be placed under the former head of filling into in the sense of doing so, till it is done perfectly.

XIII. 1. One is said to fill himself with a thing, when he takes it into himself, or gives himself up to it.

XIII. 2. And, when the verb is passive, he is said to be filled with it, when he is devoted to it, given up to it; the thing being expressed in the dative, equivalent to the ablative in Latin. The adj. πλήρης means full of, in the sense of devoted to, in Acts ix. 36; xiii. 9.

Rom. i. 29. πεπληρωμένους πάσῃ ἀδικίᾳ, πονηρίᾳ ... "Having been filled with all unrighteousness, wickedness ..." *i.e.*, having done all sorts of unrighteous deeds, wherewith they, as it were, became full, implying that they were given up to

them. The following words, μεστοὺς φθόνου, φόνου ... "full of envy, murder ..." give an explanation.

Eph. v. 18. ... ἀλλὰ πληροῦσθε ἐν πνεύματι [V. R. FG ἐν τῷ πνεύμῃ.] "... but be ye filled with the Spirit."

XIV. 2. The law is said to *be filled*, in the sense of *being comprehended or embraced*, in—

Gal. v. 14, ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται, ἐν τῷ ... [V. R. νόμος ... KL al fere<sup>10</sup> λογος | ἐν ε. λογῷ (Gb<sup>o</sup> de conjectura) ... D\*EFG d e g Ambrst præm ἐν νῦν | πεπληρωται c. ABC al<sup>7</sup>... στ πληροται c. DEFGKL al longe pl Chr Thdrt Dam al, item impletur it vg go cop syr<sup>u</sup> al Hier al], "For the whole law is filled (*i.e.*, comprised) in one saying, in this ..." Comp. Rom. xiii. 9, ... ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται, ἐν τῷ ... "... in this saying it is headed (or summed up), in this ..." where ἀνακεφ. may be regarded as the same as πεπλήρ. here.

XV. 1. Christ is said to *fill all things*.

Eph. i. 23. ... τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου, "... the fulness of Him who filleth all *things* in all *places*."

Eph. iv. 10. ... ἵνα πληρώσῃ τὰ πάντα, "... that He might *fill* all things."

## TABLE D.

Embraces all those quotations which are introduced by a formula containing some form or other of the verb *πληροῦσθαι*, "to be fulfilled." Most of them, it will be found, have occurred already; but it is desirable to group them together by themselves, as they serve an important purpose. And in doing so, they will be best considered by placing in one table all those prefaced by the *aorist passive* of the verb in the subjunctive preceded by *ἵνα* or *ὅπως*, *i.e.*, by *ἵνα* vel *ὅπως πληρωθῇ*; and by placing the rest in another table. The latter are to be discussed first, and form Table D. I.; the former forming Table D. II.

### TABLE D. I.

Embraces all those quotations which are introduced by a formula containing the verb *πληροῦσθαι*, "to be fulfilled," in some form other than the *aorist passive* in the subjunctive mood preceded by *ἵνα* or *ὅπως* "in order that."

#### (1)

- | <p style="text-align: center;">Matt. ii. 17.</p> <p>16. τότε Ἡρώδης ... ἀποστείλας ἀνείλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσιν τοῖς ὄρις αὐτῆς ... (17) τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφῆτου λέγοντος (18) [Φωνὴ ἐν Ῥαμᾷ ἠκούσθη, κ.τ.λ.]</p> <p>17. δια (Gb') c. BCDZ al<sup>10</sup> fere it<sup>pl</sup> vg al Chr Hier, sed D al<sup>3</sup> præm υπο (al add του) κυριον ... στ υπο c. EKLMS UVA etc (et syr<sup>p</sup> mg)   ιερεμ. ... al<sup>7</sup> item cd<sup>lat</sup> om.</p> | <p style="text-align: center;">Matt. ii. 17.</p> <p>16. Then Herod . . . sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof . . . (17) Then was fulfilled that which was spoken by Jeremy the prophet, saying, (18) [In Rama was there a voice heard, etc.]</p> |
|---|--|
|---|--|

This passage has been already partly remarked on in Table B. II. 2. (3), p. 144, inasmuch as the quotation in ver. 18 *was*

said by Jeremiah—*Ἰερεμίου . . . λέγοντος* : also in Table C. IV. 2. (3), p. 233, since it was what *was spoken through him*—*τὸ ῥηθὲν διὰ Ἰερεμίου*. It comes under special consideration here from being prefaced by *τότε ἐπληρώθη*, “then was fulfilled.” Now Jeremiah had written in ch. xxxi. 15 : “Thus saith the Lord ; A voice was heard in Ramah, a lament, a weeping, bitternesses ; Rachel weeping over her children refused to console herself over her children, because they *were* not.” And Matthew quotes the passage here, introducing it by *τότε ἐπληρώθη*, “then it was fulfilled,” when “Herod sent forth and slew all the children that were in Bethlehem and in all the coasts thereof.” Doubtless there would be “lamentation and weeping and great mourning” in Bethlehem and the neighbourhood, when all the male children from two years old and under were slain in accordance with Herod’s bloody and cruel command. It may be said that never before had there been such a cry of distress—never before had such a voice of wailing been heard—and it was over the murdered infants. Through the depth of ages it would seem to have been borne to Jeremiah’s ear,—yea, through a deeper depth still, until it startled Rachel, Jacob’s beloved wife, who had died and been buried there. By the power of the poet’s fancy Jeremiah represents Rachel as weeping over her children, and refusing to console herself over them, because they are no more, Rachel here standing for the bereaved mothers of Israel. To what other event in all Israel’s history, since the days of Jeremiah, can his words apply, than that which took place at Bethlehem ? Then his words received fulfilment. The locality is limited by Rama and Rachel. Now it was while journeying from Bethel (Gen. xxxv. 16) on the way to Ephrath, which is Bethlehem (ver. 19), that Rachel after giving birth to Benjamin died (ver. 16—19) ; and she was buried there “on the way to Ephrath,” and a little way from it (ver. 16, 19). That circumstance limits the place to Bethlehem-Ephratah, the town where Jesus was born (Matt. ii. 1), as had been foretold (Mic. v. 2). And Rama was perhaps the Ramah belonging to the tribe of Benjamin, mentioned in Josh. xviii. 25. There is also a limitation in the circumstance that it was “over the children” that Rachel was depicted weeping—over the children that were no more—and

because they were no more. Jeremiah's words, or rather, the Lord's words through him, tell of an event which is not found recorded in completer accomplishment than in the atrocious cruelty inflicted by Herod on the infants at Bethlehem.

## (2)

Matt. xiii. 14.

13. διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λα-  
λῶ, ὅτι βλέποντες οὐ βλέπουσιν, καὶ  
ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνιού-  
σιν. (14) καὶ ἀναπληροῦνται αὐτοῖς ἡ  
προφητεία Ἡσαίου ἡ λέγουσα [Ἀκοῇ  
ἀκούσετε καὶ οὐ μὴ συνήτε, κ.τ.λ.]  
14. καὶ . . . D 1. evn aliq it<sup>nu</sup> Eus καὶ  
τοτε | ἀναπληροῦνται (1. 243. πληρ.)...  
D al<sup>10</sup> fere c ff<sup>1</sup>. g<sup>1</sup>. h k πληρωθήσεται,  
Eus ἐπληρωθῇ | αυτοῖς (Gb Sz) c. BC  
EFGKLM\*\*SUVXΓΔ al plus<sup>125</sup> am  
for harl\* Syr<sup>p</sup> Bas Chr Thph ... στ  
επ (al<sup>2</sup> εν) αυτ. c. DM\* etc k etc Eus  
... a c g<sup>2</sup> om | η (D Tisch\* al pauc  
om) λεγουσα ... D it<sup>pler</sup> Eus add πορ-  
ευθῇ καὶ εἶπε (Eus εἶπον) τῷ λαῷ  
τούτῳ.

Matt. xiii. 14.

13. Therefore speak I to them in par-  
ables ; because they seeing see not ;  
and hearing they hear not, neither do  
they understand ; (14) And in them  
is fulfilled the prophecy of Esaias,  
which saith, [By hearing ye shall hear,  
etc.]

We have already met with this passage in Table B. II. 2. (8), p. 147, inasmuch as the preface contains the phrase ἡ λέγουσα, "which says." And see the remarks there on the facts deducible from the introductory formula. Here it is only necessary to record those deducible from the expression ἀναπληροῦνται. As it is our Lord who speaks, the statement must be true. He quotes from Isaiah (ch. vi. 9, 10); calls it ἡ προφητεία, "the prophecy," which here means a "fore-announcement," as is clear from the verb, and its limitation αὐτοῖς, "in them." Now, the verb ἀναπληροῦνται means literally "it is filled up," as if of a vessel filled up to the brim—and hence, "completely fulfilled" of an announcement beforehand. What Isaiah said, then, our Lord here declares to have received its *complete* accomplishment in them. If his prophecy was *partly* fulfilled by the Jews of his own days, it certainly was *wholly* fulfilled by them of the times of Christ and His apostles, as will be seen from other passages besides the present. As to the inspiration of Isaiah, and the authenticity of his writings, nothing need be added here.

(3)

Matt. xxvii. 9.

9. τότε ἐπληρώθη τὸ ῥηθὲν διὰ τοῦ προφήτου Ἰερεμίου λέγοντος [Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, κ.τ.λ.]  
 9. ιερεμιου (AC\* al Chr<sup>sue</sup> ιηρεμ.) c. AB CEF<sup>g</sup>GHKLMSUVXΔ al longe pler it<sup>pl</sup> vg cop sah go etc Eus Hier Or<sup>int</sup> Aug ... 33. 157. syr pers<sup>p</sup> a b cdd ap Aug (*non omnes cdd ergliorum habent quod per Jeremiam dictum sit, sed tantummodo per prophetam ...*) cd ap Luc<sup>brug</sup> om ... 22. syr<sup>p</sup> m<sup>s</sup> ar<sup>cod</sup> ξαχαριου, l esaiam.

Matt. xxvii. 9.

9. Then was fulfilled that which was spoken by Jeremy the prophet, saying, [And they took the thirty pieces of silver, etc.]

The introductory formula to this quotation from Zech. xi. 13 (according to the usual arrangement of the text, whether of the original or of the Sept. Vers.), has been very fully discussed in Table B. II. 2. (14), p. 153, where see. I have there considered the words τοῦ προφήτου Ἰερεμίου λέγοντος, "the prophet Jeremiah saying," and in Table C. IV. 2. (10), p. 226, the passage occurs, as having τὸ ῥηθὲν διὰ, "what was spoken through" him. Here it has to be noticed from its stating that "what was spoken through Jeremiah the prophet, when he uttered the quoted words, *was then fulfilled.*" It was the Lord who spake the words. It was only through Jeremiah they were uttered. The original passage says: "And the Lord said unto me, Cast it unto the potter, the goodly price which I was priced at by them," referring to what is stated in the previous clause. "So they weighed for my price thirty *pieces* of silver," which was done in accordance with the request alluded to by so, viz., "And I said unto them, If ye think good, give *me* my price." In obedience to the order, "Cast it unto the potter," we find the prophet writing, "And I took the thirty *pieces* of silver, and cast them to the potter in the house of the Lord." Now, in Matthew it is said: "And they took the thirty *pieces* of silver, . . . and gave them for the potter's field," to which is added: "as the Lord appointed me." And what these "thirty *pieces* of silver" were for, is also mentioned in Matthew, viz., "the price of him that was valued"—"whom they of the children of Israel did value;" or rather, "whom they bought from the sons of Israel," or "whom from the sons of Israel they priced." It may be added



here that instead of rendering by the *third* person, the *first* could be used as well; for Matthew writes: τὴν τιμὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ, "the value of the valued (one), whom they valued of the sons of Israel," *i.e.*, "the value of me who was valued, whom from among the sons of Israel they set a value on."

As recorded in Matthew (ch. xxvi. 14, 15), Judas had gone to the chief priests, and had offered to betray Jesus to them if they would pay him for it. And they agreed to give him thirty pieces of silver. In consequence of having succeeded in the betrayal, the money had been paid to him; for we find Matthew writing in ch. xxvii. 3—5, that Judas, when he saw that Jesus was condemned, repented of the guilty deed, and returned the money to the chief priests, after which he went and hanged himself. But these thirty pieces of silver, which Judas had cast down in the temple, the chief priests, Matthew tells us (ver. 6, 7), did not put into the treasury, as they were the price of blood; but bought with them the potter's field. In all these circumstances together, Matthew finds a fulfilment of the prophecy quoted above. "Then," says he, "it was fulfilled."

## (4)

Mark xv. 28.

28. καὶ ἐπληρώθη ἡ γραφή ἣ λέγουσα  
[Καὶ μετὰ ἀνόμων ἐλογίσθη.]28. στ (Lu) καὶ ἐπληρώθη ἡ γραφή (H  
φωνή) ἣ λέγουσα (cop om, V al add  
το) Καὶ (al pauc om) μετὰ ἀνόμων ἐλο-  
γίσθη c. EFGHKLMP SUVΓΔ al pl  
it<sup>pler</sup> vg cop syr<sup>utr</sup> go aeth al ... om  
(Gb<sup>90</sup>) c. ABC (et\*et\*\*\*) DX al<sup>45</sup> fere  
(in his evgl fere<sup>40</sup>) k sah al<sup>2</sup>.

Mark xv. 28.

28. And the scripture was fulfilled  
which saith, [And he was numbered  
with the transgressors.]

This passage occurred before in Table A. III. 1. (3), p. 76, where see the remarks. Isa. liii. is a chapter prophetic of events that were to find their occurrence in the life of our Lord. Perhaps there is no portion of scripture that in so short compass contains so much that bears upon the Messiah. It may be appropriately called in consequence The Prophetic Gospel. Now this quotation, καὶ μετὰ ἀνόμων ἐλογίσθη, was, according to Luke xxii. 37, applied by our Lord to Himself; and it is not to be wondered

at, if, when the circumstance arose of His being actually placed in the middle, between two malefactors, and suffering the same punishment with them, Mark should see therein the fulfilment of Isaiah's words; *καὶ ἐπληρώθη ἡ γραφή*, "and the scripture was fulfilled," he accordingly writes.

(5)

Acts i. 16, 20.

16. Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν ταύτην ἣν προείπεν τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαυεὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσιν Ἰησοῦν, ... (20) γέγραπται γάρ ἐν βίβλῳ ψαλμῶν [Γενηθήτω ἡ ἔπαυσις αὐτοῦ ἔρημος, κ.τ.λ.] καὶ [τὴν ἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος.]  
 16. εδει c. ABCD\*\*E al ut vdr omn vñ longe pl Or Eus al ... D\* vg d cop Ir Aug Vig δει | ταυτην c. C\*\*\*DE al pl syr<sup>utr</sup> Did Chr al Aug ... ABC\* h lo<sup>ti</sup> al<sup>8</sup> vg cop sah al mu Or<sup>2</sup> Eus al om (Gb<sup>o</sup> Ln 49.) | ιησουν c. ABC\* Eus Did ... στ πρεμ τον c. C\*\*\*DE al ut vdr omn Chr.

Acts i. 16, 20.

16. Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus, . . . (20) For it is written in the book of Psalms, [Let his habitation be desolate, etc.] and [his bishopric let another take.]

\* Or, *office*, or, *charge*.

The quotations in ver. 20, with the introductory formula, have been considered in Table A. II. 2. (12), p. 63. What has to be remarked on here is the beginning of ver. 16: *ἔδει πληρωθῆναι τὴν γραφὴν ταύτην*, "it behoved that this scripture be fulfilled," where "this scripture" refers to that portion of the Old Testament quoted in ver. 20, viz., the book of Psalms, or rather, the two verses from that book, viz., Ps. lxxix. 20 and Ps. cix. 8, in reference to which Peter uses the expression *ἔδει πληρωθῆναι* "it behoved *them* to be fulfilled." Now to fulfil the scripture, like fulfilling the law, which means doing just as the law prescribes, would seem to mean here, to do what the scripture says is to be done. And judging from what Peter says in further addressing the brethren—for, after quoting Ps. cix. 8, "and let another take his office," he goes on to propose that one be ordained to fill the vacancy (ver. 21, 22), a proposal the rest agreed to, as they proceeded to elect Matthias (ver. 23, 26), evidently to take the place "from which Judas by transgression fell" (ver. 24, 25)—it is evident that he intends the scripture to be fulfilled by what takes place; in other words, that he intends

to fulfil the scripture by what he suggests should be done, and which the brethren at once set about doing. "We ought to have fulfilled this scripture," then, means, from what afterwards occurred, we ought to do just what this scripture says is to be done.

## (6) (1)

Rom. xiii. 8.

8. μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν· ὁ γὰρ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκεν. (9) τὸ γάρ [Οὐ μοιχεύσεις, Οὐ φονεύσεις, Οὐ κλέψεις, Οὐκ ἐπιθυμήσεις] καὶ εἰ τις ἑτέρα ἐντολή, ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιούται, ἐν τῷ [Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.] (10) ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.  
9. το γὰρ ... FG f g Amb γεγραπται γαρ | ἑτερα ... A 17. (it vg al) add εστιν | εν τω sec ... Ln [εν τω] ... om BFG it vg pp<sup>lat</sup>.

Rom. xiii. 8.

8. Owe no man anything, but to love one another : for he that loveth another hath fulfilled the law. (9) For this, [Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet ;] and if there be any other commandment, it is briefly comprehended in this saying, namely, [Thou shalt love thy neighbour as thyself.] (10) Love worketh no ill to his neighbour ; therefore love is the fulfilling of the law.

Paul here quotes from Exod. xx. 13—17 or Deut. v. 17—21 and Lev. xix. 18. (See the former volume\* for the arrangement of the commandments.) It is clear from his own words that he is quoting commandments, for, after giving the seventh, sixth, eighth, and tenth, according to Tischendorf's text, which omits the ninth, found in the *text. recept.*, he says, "And if any other commandment," showing what it was he had just given. He continues with, "In this saying it is summed up, Thou shalt love thy neighbour as thyself." Paul here follows his Master in answering the question, What is man's duty to man? for when a lawyer asked Him, "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matt. xxii. 35—39). And what is this but the golden rule laid down by our Saviour, as read in Matt. vii. 12, "All things whatsoever ye would that men should do to you, do ye even so to them"? Paul has said in Eph. v. 29, "No man ever yet hated his own flesh," which implies

\* "The Old Testament in the New," pp. 1, 9.

that he loved it; and hence he can add here, "Love does not work an ill to the neighbour," if either the golden rule or the older commandment be observed. From this he draws the conclusion, "Therefore love *is* the fulfilment of the law," which carries us back to the statement he had made, before citing the special commandments, viz., "He that loveth the other hath fulfilled the law." Here then we have the meaning of *πεπλήρωκεν νόμον*, "hath fulfilled law;" for these commandments rehearsed are only portions of "law," and observance of them, or of their summary contained in the older rule, or in our Saviour's golden one, is but the performance of human duty, or of what one owes to others. The law, which makes duty known—which tells what is due for performance or the reverse—what man owes in the way of doing or leaving undone, is binding on every one. Every one is under obligation to perform what it requires; and he who does so, has fulfilled it—has fulfilled it in respect to himself. But it is only in such a respect—for it could not be said that the law has been fulfilled, I mean, in a complete and perfect sense, unless every one has done what it demands. And this meaning it is important to keep in mind in connection with the instances where the verb *πληρόω* occurs.

## (7) (2)

Gal. v. 14.

13. ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις. (14) ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται, ἐν τῷ [Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.]

13. τῇ σαρκί ... D\* 17. d e f v g cop go al pp<sup>lat</sup> mu τῆς σαρκος. Præterea F G f g v g cdd<sup>lat</sup> ap Hier Ambrst al add δωτε.

14. νόμος ... KL al fere<sup>10</sup> λογος | πεπληρωται c. ABC al<sup>7</sup> Dam Aug ... στ πληρουται c. DEFGKL al longe pl Chr Thdrt al, item impletur it v g go cop syr<sup>utr</sup> al Hier al | D\* F G it v g al om εν τω.

Gal. v. 14.

13. For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another. (14) For all the law is fulfilled in one word, *even* in this, [Thou shalt love thy neighbour as thyself.]

Here we have again what we just now met with in Rom. xiii. 8. There he had laid down the duty, *μηδενὶ μηδὲν ὀφείλετε*

εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν, "Owe nothing to nobody, unless *it be* this, to love one another." Here he lays down the same duty expressed in the words διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις, "Serve ye one another through love," as if he said "Let your service one to another flow through the channel of love." Here it is *service*, yet in the light of *duty*, or what is owing by those on whom the law lies for performance, inasmuch as Paul adds ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται, "for all the law has been fulfilled in one saying," not here ἀνακεφαλαιοῦται, "is summed up," but πεπλήρωται, "has been fulfilled," evidently meaning, he fulfils the whole law who obeys the one saying, viz., "Thou shalt love thy neighbour as thyself." But it is evident that Paul here means only "the whole law" in its side towards duty to man; for there is the other saying—the first and great commandment, as our Lord calls it—viz., "Thou shalt love the Lord thy God." However, it must be kept in mind that no one can love God who does not also love his neighbour; or, no one can fulfil the first commandment, unless he also fulfils the second. He who does not obey the second cannot obey the first. The apostle John is very explicit on that head in his 1 Ep. iv. 20: "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" But he who obeys the first is required to obey the second; for John adds in ver. 21, "And this commandment have we from Him, that he who loveth God, love his brother also." The loving of the brother, then, may be taken as proof that God also is loved; for he that loves God is commanded to love his brother also, and unless he loves his brother he cannot love God (1 John iii. 17). And in this wider view Paul's statement is correct, that "the whole law is fulfilled in one saying, viz., Thou shalt love thy neighbour as thyself;" for he will not love his neighbour as himself, who does not first love God, and desire to keep His commandments.

## (8)

James ii. 23.

21. Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; (22) βλέ-

James ii 23.

21. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? (22)

πεισ ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη, (23) καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα [Ἐπίστευσεν δὲ Ἀβραάμ, κ.τ.λ.]  
22. Edd pl (et. Wst Gb Sz Ln) ἐτελειώθη;

\*Seest thou how faith wrought with his works, and by works was faith made perfect? (23) And the scripture was fulfilled which saith, [Abraham believed God, etc.]

\* Or, *Thou seest.*

A full discussion of this passage was given in Table A. III. 1. (14), p. 86. ἡ γραφὴ, “the scripture,” here spoken of is Gen. xv. 6, of which it is predicated that “it was fulfilled” ἐπληρώθη. Now, James in thus writing would clearly have us understand that when it is said in scripture, “Abraham believed God” (Gen. xv. 6); and when it is afterwards found that when God told him to do a certain thing, and he did it—for instance (and it is the one James selects), when God told him to take his son Isaac, the son that was given to him according as God had promised, and go to the land of Moriah, where he was to offer him up as a burnt offering (Gen. xxii. 2), and Abraham proceeded at once to execute the divine command (ver. 3), and was on the point of slaying his son as the sacrificial victim (ver. 10), when his hand was stayed, and he was directed to substitute the ram caught in the neighbouring thicket (ver. 12, 13), as God had now proved him, and he had been found one who feared Him, and would do exactly and to the full what and just as God should command him—we have therein the scripture statement proved, that “he believed God.” That I take to be James’s meaning when he says that “the scripture was fulfilled” which saith, “Abraham believed God,” in the incident which I have just rehearsed; “was fulfilled” in the sense of receiving proof or illustration or exemplification thereby.

GENERAL SUMMARY.

This examination shows that there are *six* of the New Testament writings that find a place in this table, and that there are *eight* instances of occurrence, both of which are tabulated below :

New Test. writing.	No. of instances.	New Test. writing.	No. of instances.	New Test. writing.	No. of instances.
Matthew's Gospel	3	Luke's Acts of Ap:	1	Paul's Ep. to Gal.	1
Mark's Gospel	1	Paul's Ep. to Rom.	1	James's Ep.	1



Of these *eight* instances, *six* are found in previous tables, as noted in the remarks, so that but *two* are left to occur here only.

Only *one* of Matthew's was made by our Lord, the other *two* being made by himself. And the writings in which the rest are met with, tell by whom the phrase was used, excepting the Acts of the Apostles, in which it was by Peter. And thus, if instead of Luke, Peter be placed, there will still be *five* writers of the New Testament who employ the expression that brings it into this table.

Again, of the Old Testament writings, *six* are quoted from, with prefaces that place them here, viz., Genesis, Exodus, Leviticus, Psalms, Isaiah, and Jeremiah; furnishing *eight* passages, as the following table sets forth:—

Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.
Genesis . . .	1	Leviticus . . .	1	Isaiah . . .	2
Exodus . . .	1	Psalms . . .	1	Jeremiah . . .	2

But it is to be noted that, though the numbers here and before agree, yet the one passage in Lev., viz., ch. xix. 18, is quoted *twice*, to wit, in Rom. xiii. 9 and Gal. v. 14; but to as it were counterbalance this, in the former passage of these two, there is also a quotation from Exod. xx. 13—17.

Now, the passage in Genesis is quoted by James, who refers to it as *ἡ γραφή*, “the scripture,” and says that it was *fulfilled* by an after incident in Abraham's life. And it was shown what meaning *ἐπληρώθη* bore in this passage, viz., such as was ratified, or proved by the event; or was exemplified. The passage from Exodus is taken by Paul, who speaks of it as “law,” *νόμος*, and tells that they who love one another *fulfil* the law, *i.e.* (in another sense from the preceding), do just what the law commands; yet in so doing they certainly exemplify the law, their conduct setting forth evidently what the law enjoins—which, however, is only secondary to the former, though consequent upon it. The passage from Leviticus is also given by Paul, who speaks of it in similar terms. That from Psalms is made by Peter, who calls it *ταύτην τὴν γραφήν*, “this scripture;” but he says more than that of it, for he tells of its divine inspiration, when he adds *ἦν προεῖπεν τὸ πνεῦμα τὸ ἅγιον*,



“which the Holy Ghost spake before;” also, of its being prophetic in the word *προεῖπε*, “spake *before*,” as is clearly seen when the object prophesied of is named—*περὶ Ἰούδα*, “concerning Judas.” And it could not be regarded as other than prophetic, though *πρό* were not prefixed, inasmuch as the Holy Ghost spake *διὰ στόματος Δαβίδ*, “through the mouth of David,” who lived more than a thousand years before Judas’s days. Here, then, we have the inspiration of these psalms, as also their authenticity, vouched for. Of the two passages from Isaiah, one is by Jesus, who calls it *ἡ προφητεία Ἰσαίου*, “the prophecy of Isaiah,” therein intimating its author and nature; and He says of it *ἀναπληροῦται*, “that it is fulfilled,” or that there is an entire correspondence between Isaiah’s words and the circumstances to which He applies them. And as the words are “the prophecy,” God alone could make known to Isaiah how he was so long beforehand to describe them. The other passage is by Mark, who names it *ἡ γραφή*, “the scripture.” Finally, both of those from Jeremiah are made by Matthew, who views them as divinely prophetic in his words *τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου*, “spoken *through* Jeremiah the prophet.”

## TABLE D. II.

Embraces all those quotations which are introduced by a formula containing ἵνα (or ὅπως) πληρωθῇ, "that it might be fulfilled." It so happens that all the passages have already been given in former tables, as the introductory formula, besides having ἵνα or ὅπως πληρωθῇ, has also some expression which is used as the heading of some previous table. And it might be said that there is consequently no need of this separate table; but the expression is so important, and deserves special consideration, which otherwise it could not get but by being put in a table by itself. As the phrase occurs in each of the passages having as its subject either τὸ ῥηθὲν διὰ, "what was spoken through," or ὁ λόγος, "the saying," or ἡ γραφή, "the scripture," all which expressions have been considered before, it seems preferable to arrange all the passages, and give the remarks at the close, as the interpretation of the phrase with reference to one may be expected to answer for all the rest.

### (1)

Matt. i. 22.

22. τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ  
τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου  
λέγοντος (23) [Ἴδοὺ ἡ παρθένος, κ.τ.λ.]  
22. *υπο κυρ.* (Gb') *cum* BCDZΔ *al* ... *στ*  
*υπο του κυρ.* *c.* EKLMSUV *etc* *Eus*  
*etc* | *του προφ.* ... *D al vv mu vel*  
*prim vel add ησαιου.*

Matt. i. 22.

22. Now all this was done, that it  
might be fulfilled which was spoken  
of the Lord by the prophet, saying,  
(23) [Behold, a virgin, etc.]

There is first to be noted τὸ ῥηθὲν, "what was spoken," viz., the quotation given in ver. 23, and taken from Isa. vii. 14; next, that it was spoken ὑπὸ κυρίου, "by the Lord," or, as it would be in the Hebrew, "by Jehovah," which makes known the *origin* of the utterance; next, that it was spoken by Him διὰ τοῦ προφήτου, "through the prophet," which tells the

*channel* it came by, and as "the prophet" was Isaiah, the various reading found in MSS. and versions is accounted for, "the prophet" also telling the official dignity of the human means of conveyance; once again, that it was the prophet λέγοντος, "who said" it, as the means was human, and those concerned were human, so that the words of man were needed, λέγοντος being equivalent to "in these words;" again, that a certain circumstance occurred, which is recorded in the previous verses (18—21), and pointed to expressly in the opening words here: τοῦτο δὲ ὅλον γέγονεν, "Now all this happened;" and lastly, that there was a certain connection between this last-mentioned matter, and that mentioned before, and which was really uttered before—a connection expressed by the phrase ἵνα πληρωθῇ. See Table B. II. 2. (1), p. 143.

## (2)

Matt. ii. 15.

14. ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον, (15) καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος [Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.]

15. υπο κυρ. (Gb') c. BCDZA al ... στ υπο του κυρ. c. EKLMSUV etc.

Matt. ii. 15.

14. When he arose, he took the young child and his mother by night, and departed into Egypt; (15) And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, [Out of Egypt have I called my son.]

The same things are to be noted here in the introductory formula to this quotation from Hos. xi. 1; between which and the event narrated in the previous context, the connection is expressed by ἵνα πληρωθῇ. See Table B. II. 2. (2), p. 144.

## (3)

Matt. ii. 23.

23. καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγόμενην Ναζαρέθ· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι [Ναζωραῖος κληθήσεται.]

23. δια (C tisch\*\* al υπο) των προφητων (et. vg) ... it<sup>pl</sup> harl\* sax syr (et syr<sup>cu</sup>) syr<sup>p</sup> cu<sup>1</sup> aeth al δια του προφητου.

Matt. ii. 23.

23. And he came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, [He shall be called a Nazarene.]

The things to be noted here are, first, τὸ ῥηθὲν, "what was spoken," viz., the passage given as a quotation, Ναζωραῖος

κληθήσεται, "He shall be called a Nazoray;" next, that it was spoken διὰ τῶν προφητῶν, "through the prophets," showing, as before, the *channel*, but intimating that there were *several*; thirdly, that a certain circumstance occurred, which is mentioned in the beginning of the verse; and lastly, as before, that a certain relationship subsisted between this event and the utterance—a relationship expressed by the words ὅπως πληρωθῇ. See Table C. IV. 2. (4), p. 223.

## (4)

Matt. iv. 14.

12. ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν. (13) καὶ κατελιπὼν τὴν Ναζαρέθ ἐλθὼν κατώκησεν εἰς Καφαρναούμ τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλεμ (14) ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος (15) [Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλεμ, κ.τ.λ.]  
 12. ακ. δε c. BC\*<sup>2</sup>DZ al k am for cop aeth<sup>ro</sup> Or<sup>2</sup> Eus<sup>2</sup> Aug ... στ (Ln) add (Gb<sup>00</sup>) ο ιησους c. C\*\*EKLMP<sup>2</sup>SUVΔ etc it<sup>pler</sup> syr (et. syr<sup>cu</sup>) al Hil.

Matt. iv. 14.

12. Now when Jesus had heard that John was \*cast into prison, he departed into Galilee: (13) And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim; (14) That it might be fulfilled which was spoken by Esaias the prophet, saying, (15) [The land of Zabulon and the land of Nephthalim, etc.]

\* Or, delivered up.

In the introductory formula here, as in previous ones, there are expressed first τὸ ῥηθὲν, "the thing spoken," as given in the quotation in ver. 15, 16; next διὰ Ἡσαίου, "through Isaiah," wherein is pointed out the human channel of conveyance; thirdly, τοῦ προφήτου, "the prophet," which names his official dignity; and lastly, ἵνα πληρωθῇ, the link of connection between those words of Isaiah, taken from chs. viii. 23—ix. 1, and to which λέγοντος refers, and the incident mentioned in the previous context. See Table B. II. 2. (5), p. 146.

## (5)

Matt. viii. 17.

16. ὅψις δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλοὺς καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν. (17) ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος [Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.]

Matt. viii. 17.

16. When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick: (17) That it might be fulfilled which was spoken by Esaias the prophet, saying, [Himself took our infirmities, and bore our sicknesses.]

The introductory formula being here the same as in the immediately preceding passage, the same points fall to be noted; and it need only be added that the quotation is from Isa. liii. 4, "Himself took our infirmities, and bore our sicknesses," as Matthew gives it, and which finds its counterpart when Jesus "cast out the spirits by a word, and healed all that were badly affected." But it does not follow that Isaiah's words are to be limited to these acts here recorded, and, as if they did not find their counterpart in aught else, that they are not to be applied beyond these. Peter's words in his 1 Ep. ii. 24, "Who His own self *bare our sins* in His own body on the tree," seem to look in this direction, and so do Paul's in the Ep. to Heb. ix. 28, "Christ was once offered to *bear the sins of many*." As "our infirmities and sicknesses" are consequences of our sins, without which they would never have found place in this world, it is clear that the bearer of our sins also carried our diseases—carried all that is in the train of our sins.

## (6)

Matt. xii. 17.

15. ... καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας, (16) καὶ ἐπετίμησαν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν' [17] ἵνα πληρωθῇ τὸ ρηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος (18) [Ἰδοὺ ὁ παῖς μου, κ.τ.λ.]  
 17. ἵνα c. BCD 1. 33. Or Eus<sup>2</sup>... σὺ ὡς c. EGKLSUVXΔ etc | διὰ (et. Eus) ... C\* Chr<sup>moec</sup> ὑπο | Δ ὁμ του.

Matt. xii. 17.

15. . . . And great multitudes followed him, and he healed them all; (16) And charged them that they should not make him known; (17) That it might be fulfilled which was spoken by Esaias the prophet, saying, (18) [Behold my servant, etc.]

Matthew here quotes Isa. xlii. 1—4, and introduces it with the same formula as has been just met with, so that the same things are to be noted here also. In the last example the ἵνα πληρωθῇ showed the connection between Isaiah's words and Jesus' curing of diseases. Here, other words from Isaiah are quoted, which, however, do not refer to what is said in ver. 15, "and He healed them all," but to what is recorded in ver. 16, "and He charged them that they should not make Him known."

(7)

Matt. xiii. 35.

34. ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς· (35) ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος [Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, κ.τ.λ.]

35. Προφήτου ... 1. 13. 33. 124. 253. *cdā ap Eus* (in psalm. διὰ ποίου δὲ προφήτου ταῦτα εἶρηται ἢ διὰ τοῦ προκειμένου Ἀσάφ; δ μὴ συνιέντες τινὲς προσέθηκαν ἐν τῷ εὐαγγ. τὸ διὰ Ἡσαίου τοῦ προφήτου. ἐν δέ γε τοῖς ἀκριβέσιν ἀντιγράφοις ἀνευ τῆς προσθήκης τῆς διὰ Ἡσαίου ἁπλως οὕτως εἶρηται.) *item nonnull ap Hier et Porphy.*

Matt. xiii. 35.

34. All these things spake Jesus unto the multitude in parables; and without a parable spake He not unto them; (35) That it might be fulfilled which was spoken by the prophet, saying, [I will open my mouth in parables, etc.]

In this passage the introductory formula is briefer than in the preceding, excepting Matt. ii. 23, which it resembles, only having the singular *προφήτου*, as but one is quoted from: whereas that place gives *προφητῶν*, since several writings are in view. The writing here is Ps. lxxviii. 2, the writer of which, as the heading shows, was Asaph, here called *τοῦ προφήτου*. The phrase *ὅπως πληρωθῇ* marks the connection between what is stated in the foregoing context, viz., that "Jesus spake in parables," and was not in the habit of speaking to the people "without a parable," and the words of Asaph in that quotation. See Table B. II. 2. (9), p. 148.

(8)

Matt. xxi. 4.

4. τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος (5) [Εἰπατε τῇ θυγατρὶ Σιών Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι, κ.τ.λ.]

4. δια ... LZ al<sup>4</sup> υπο | προφήτου ... 42. a c h Chr Hil add *χαχαριου* (sic M aliique in margine notatum habent) *item al<sup>2</sup> aeth<sup>mich</sup>* (cop ap Wtst sed nec Wilk nec Schw testatur) *ησαιου*.

Matt. xxi. 4.

4. All this was done that it might be fulfilled which was spoken by the prophet, saying, (5) [Tell ye the daughter of Sion, Behold, thy King cometh unto thee, etc.]

Here we have very nearly the same introductory formula as that first met with in this table; *ὑπὸ κυρίου* being omitted here (which of course is implied, as in all the other places where it does not occur) is the only difference. With that exception, the points noted there are to be noted here; and *ἵνα πλη-*

ρωθῇ denotes the relationship that the triumphal entry of our Lord into Jerusalem, with the events preceding and subsequent—for it is to them that τοῦτο δὲ ὅλον γέγονεν, “now all this happened,” referred—bore to the words of the prophet which are here quoted. The first clause seems taken from Isa. lxii. 11, “Say ye to the daughter of Zion,” to which is joined on the exhortation from Zech. ix. 9; whereby the various readings noted above are accounted for. But it must be remembered that an address to the daughter of Zion is no unusual thing with Zechariah, e.g., Zech. ii. 10, and ix. 9 begins with one: “Rejoice greatly, O daughter of Zion.” See Table B. II. 2. (12), p. 151.

## (9)

Matt. xxvii. 35.

35. στανρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον.

35. κληρον (Gb Sz) c. ABDEFGHKLM  
SUV al fere<sup>200</sup> syr item syr<sup>p m</sup> (ibi  
est: hic locus prophetæ non inventus  
est in duob. cdd. Gr. neque in ipso  
antiquo syriaco) cop sah aeth f ff<sup>l</sup> 2.  
g<sup>l</sup> l fu for emm ing fol\* sixt pers<sup>p</sup> al  
Tit Chr al Or<sup>int</sup> Hil Aug ... στ add  
(prob Schu) ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ  
(Δ al Eus δια, item per it<sup>edd</sup> vg) τοῦ  
προφήτου [Διεμερίσαντο τὰ ἱματιά μου  
ἐαυτοῖς (Δ αυτοῖς), καὶ ἐπὶ τὸν ἱματισ-  
μόν μου ἔβαλον κλῆρον.] c. Δ al a b c  
g<sup>2</sup> h vg<sup>ed</sup> am lux fr sax syr<sup>p</sup> al Eus  
Ath.

Matt. xxvii. 35.

35. And they crucified him, and parted his garments, casting lots; that it might be fulfilled which was spoken by the prophet, [They parted my garments among them, and upon my vesture did they cast lots.]

See Table C. IV. 1. (2), p. 219, for remarks on this passage. According to the received text, there are three things to be noted here, viz, first, τὸ ῥηθὲν, “the thing spoken,” being the quotation from Ps. xxii. 19; next, ὑπὸ (rather διὰ) τοῦ προφήτου, “through the prophet,” showing that the utterance was prophetic, and that a psalmist might be at the same time a prophet, his song being a foreword; and third, ἵνα πληρωθῇ, which marks the connection between the incident here recorded, that “they shared His garments by casting lots,” and the psalmist’s prophetic utterance. It bears against the genuineness of the Text. Recept., and in favour of the text of Tischendorf, that λέγοντος is omitted. προφήτου in all the other instances in Matthew is followed by it.



## (10)

John xii. 38.

37. τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος  
ἐμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς  
αὐτόν, (38) ἵνα ὁ λόγος Ἡσαίου τοῦ  
προφήτου πληρωθῇ, ὃν εἶπεν, [Κύριε,  
τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; κ.τ.λ.]  
37. δε ... G go al om | αυτου ... Δ al  
post σημ. pon; al<sup>5</sup> om (ἐπίστευον ... G  
13. 69. 124. 346. al<sup>20</sup> fere a e f go al  
Eus<sup>dem</sup> bis Did Aug ἐπίστευσαν.

John xii. 38.

37. But though he had done so many  
miracles before them, yet they be-  
lieved not on him; (38) That the  
saying of Esaias the prophet might  
be fulfilled, which he spake, [Lord,  
who hath believed our report? etc.]

In the introductory formula here, notice first, ὁ λόγος, "the saying," which points out the quotation; next, whose it is, Ἡσαίου, "Isaiah's," thus intimating in which writing of the Old Testament the quotation will be found (Isa. liii. 1); thirdly, his official dignity, τοῦ προφήτου, "the prophet," the speaker before men for God, in regard to both God's will and future events, which are equally revealed by God alone; but here he speaks to God in regard to the reception by men of God's message—"Lord, who hath believed our report?" fourthly, this last point is denoted in ὃν εἶπεν, "which he spake;" and lastly, ἵνα πληρωθῇ marks the relation in which the treatment of Jesus, notwithstanding the so many signs which He did before the people, in their not believing on Him, stands to Isaiah's utterance which the apostle adduces.

## (11)

John xiii. 18.

18. οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα  
οὓς ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πλη-  
ρωθῇ [Ὁ τρώγων μετ' ἐμοῦ, κ.τ.λ.]  
18. εγω ... AK al<sup>30</sup> fere c l q cop (οἶδα  
γὰρ εγω) syr arm al Cyr add γαρ,  
hinc Ln [γ.] | ους c. ADEFGHKSU  
ΔΑ al pler Eus Thdrt ... BCLM 33.  
157. Cyr τινας (Ln) | η γρ. πληρωθη  
... D it mu vg go πληρ. η γρ.

John xiii. 18.

18. I speak not of you all: I know  
whom I have chosen: but that the  
scripture may be fulfilled, [He that  
eateth with me, etc.]

In these last conversations of our Lord with the apostles, as recorded by John, we find Him in this passage quoting Ps. xli. 10, which he calls ἡ γραφή, "the scripture." The words, as given here, are "He that eateth bread with Me hath lifted up his heel against Me." The apostles did not suspect any such thing as that intimated in these words; but Jesus assures them that it was well known to Him: "I speak not of you all:

I know whom I have chosen " (ver. 18). " Verily, verily, I say unto you, that one of you shall betray Me " (ver. 21), were the words that fell from His lips on their ears; and He had said before: " From now I tell you before it happen, that ye may believe, when it has happened, that I am *He*," thus making a *prophetic* declaration, in which He involves His Messiahship, as is deducible from ver. 20. The announcement of His betrayal to take place seems to startle the company; and to some of them He indicated who should do it, by handing a sop which He had dipped to Judas Iscariot, Jesus having answered the question of one of them (probably John, the writer of the Gospel), who had been beckoned to by Peter to ask Him, by saying: " He it is, to whom I shall give a sop, when I have dipped it " (ver. 24—26). The connection between ἡ γραφή, " the scripture," which Jesus quotes and the circumstances just narrated, particularly Judas's partaking of the meal along with Jesus, and purposing to betray Him, and actually effecting it, is pointed out by the phrase ἵνα πληρωθῇ. See Table A. III. 1. (6).

## (12)

John xv. 25.

24. ... νῦν δὲ καὶ ἐώρακασιν καὶ μεμισή-  
κασιν καὶ ἐμὲ καὶ τὸν πατέρα μου. (25)  
ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ  
αὐτῶν γεγραμμένος ὅτι [ἐμίσησάν με  
δωρεάν.]

25. ἀλλ (ita unc omn, non ἀλλὰ) ... om  
47. 61. syr al | γεγραμ. h. l. c. BDG  
LX 1. 254. 2<sup>pe</sup> al ut vdtr it vg arm  
Or Cyr ... στ ante εν τω pon c. AEH  
IKMSUΔΔ al pler go al.

John xv. 25.

24. . . . But now have they both seen  
and hated both me and my Father.  
(25) But that the word might be  
fulfilled that is written in their law,  
[They hated me without a cause.]

In this introductory formula, as in the preceding, our Lord calls the quotation ὁ λόγος, " the saying." He next tells where it is to be found—ἐν τῷ νόμῳ αὐτῶν, " in their law," a name which He applies to the book of Psalms, for it is there the quoted words are read; a name, however, which of course includes more than that book, which indeed comprehends all the sacred books of the Jews. He tells, thirdly, in what form the saying exists—ὁ γεγραμμένος, " which has been written"—thus intimating that it has not come down by word of mouth, as if it were found in their *oral* law,—a law, His view of which Jesus gives when He says, as is recorded in Matt. xv. 6, " Thus have ye

made the commandment of God of none effect by your tradition;" but as found in their *written* law. He tells, lastly, the connection in which such a saying stands to this conduct of the Jews by the phrase *ἵνα πληρωθῇ*. The beginning of ver. 25 would seem to be elliptical, ἀλλ' "but," requiring some such expression as this after it: "this hath happened," *τοῦτο γέγονεν*: and a similar remark may be made on the previous passage. See Table A. II. 2. (11), p. 62.

## (13)

John xix. 24.

24. εἶπαν οὖν πρὸς ἀλλήλους Μὴ σχίσω-  
μεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ,  
τίνος ἔσται. ἵνα ἡ γραφή πληρωθῇ ἣ  
λέγουσα [Διμερίσαντο τὰ ἱμάτια μου,  
κ.τ.λ.]  
24. ειπαν c. LIX al? ... στ Ln ειπον c.  
rell ut vdtr | ουν...D\*<sup>\*</sup> cop<sup>wi</sup> syr<sup>p</sup> mss  
δε (syr aeth al et dixerunt) | εσται ...  
D\*<sup>\*</sup> εστιν, item it vg Cyp al *cujus*  
*sit* | η λεγουσα ... B 249. a b c e ff<sup>2</sup>  
(non i g l vg) sah pers<sup>p</sup> om : ita Ln.

John xix. 24.

24. They said therefore among them-  
selves, Let us not rend it; but cast  
lots for it, whose it shall be; that  
the scripture might be fulfilled which  
saith, [They parted my raiment, etc.]

See Table A. III. 1. (7), p. 79, for remarks on this passage. John might have preceded the introductory formula by the words, *τοῦτο δὲ γέγονεν*, "and this happened," for there is an ellipsis between his account of the incident and the adduction of the quotation with its preface, which such an expression supplies. Here are two things to be noted: first, *ἡ γραφή*, "the scripture," a portion of which John adduces, viz., Ps. xxii. 19, introducing it by *ἡ λέγουσα*, "which saith," here equivalent to "in these words;" and second, the connection between that passage and the occurrence just narrated, which the phrase *ἵνα πληρωθῇ* sets forth.

## (14)

John xix. 36.

33. ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες ... οὐ  
κατέαξαν αὐτοῦ τὰ σκέλη ... (36) ἐγένε-  
το γὰρ ταῦτα ἵνα ἡ γραφή πληρωθῇ  
[Ὅστοίν οὐ συντριβήσεται αὐτοῦ.]  
36. γαρ ... K al<sup>10</sup> δε.

John xix. 36.

33. But when they came to Jesus . . .  
they brake not his legs . . . (36)  
For these things were done, that the  
scripture should be fulfilled, [A bone  
of him shall not be broken.]

Here is the phrase which, as said above, John might have prefixed to the formula, viz., *ἐγένετο γὰρ ταῦτα*, "for these things took place." It does away with the abruptness of the introduction. He applies the name *ἡ γραφή*, "the scripture" to the

passage which he quotes, but he omits ἡ λέγουσα, "which saith," said above to be equivalent to "in these words"—a circumstance which is noticeable, inasmuch as the exact words he employs are not found in the Old Testament, though three passages—Exod. xii. 46, Numb. ix. 12, and Ps. xxxiv. 21—contain the fact in type or prophecy. And the expression ἵνα πληρωθῇ, as usual, points out the connection between this Old Testament passage containing the fact in type or prophecy, and the fact as narrated in the Gospel. See Table A. III. 1. (8), p. 80.

### GENERAL SUMMARY.

From this examination it is seen that only *two* of the New Testament writings contain quotations introduced by the formula ἵνα or ὅπως πληρωθῇ, viz., Matthew and John's Gospels, the former furnishing *nine* instances, and the latter *five*, thus making *fourteen* in all. They have all occurred in previous tables, so that none has a special place here.

These being historical books, it has to be noticed by whom the phrase is made use of; and of the *nine* found in Matthew's Gospel, *all* are by himself, whilst of the *five* in John's, there are *two* ascribed to Jesus, and the other *three* are made by John. It is of importance to observe this in considering the meaning of the phrase: that it is not employed by Matthew and John merely, in their historical narrative, as if they would show the relationship between certain incidents in our Lord's life, and certain utterances found in the Old Testament, making the former the counterpart of the latter, or the latter anticipative of the former, but used by Jesus also, whose example they thus follow, and whose teaching they may thus have recorded.

Of the Old Testament writings, *five* are quoted from, as the following table shows, with the number of places taken from each:—

Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.	Book of O. T.	No. of Quot.
Exodus . . .	1	Psalms . . .	5 or 6	Hosea . . .	1
or Numbers . .	1	Isaiah . . .	6	Zechariah . .	1

The numbers here make up, as above, *fourteen* in all, as one passage, John xix. 36, may be assigned to either Exodus, Numbers, or Psalms.

Jesus quotes *two* of those from Psalms; John quotes *one* from Psalms, *one* from Isaiah, and that threefoldly referable one just noticed; while Matthew quotes all the rest, viz., *two* from Psalms, the *five* remaining from Isaiah, and *one* apiece from Hosea and Zechariah.

### TABULAR SUMMARY OF TABLE D.

BOOKS OF NEW TESTAMENT, with No. of instances occurring.			BOOKS OF OLD TESTAMENT, with No. of passages quoted.		
TABLE D. I.	TABLE D. II.		TABLE D. I.	TABLE D. II.	
Matt. . 3	Matt. . 9	12	Gen. . 1		1
Mark . 1		1	Exod. . 1 or 1	Exod. . 1	2
	John . 5	5	Lev. . 1 or 1	or	1
Acts . 1		1		Numb. 1	
Rom. . 1 or 1		1	Psalms 1	Psalms 5 or 6	6
Gal. . 1 or 1		1	Isaiah . 2	Isaiah 6	8
James . 1		1	Jerem. . 2		2
				Hosea 1	1
				Zech. . 1	1
2= 8 or 2	14	=22	2=8 or 2	14	22

It is seen from this tabular summary that *seven* out of the *seventeen* writings of the New Testament in which quotations occur, make use of an introductory formula in which *πληρόω* in one form or other is employed, and by glancing down the right-hand column, how many instances are met with in each writing respectively. It is also seen that *six* of the New Testament writers, or *all* who quote excepting Peter, furnish instances of its use, Matthew making 12, John 5, and each of the others—viz., Mark, Luke, and James—one, but Paul 2. It is, however, to be remembered that *only two* are found here which are found nowhere else, all the rest having been met with in previous tables.

Again, from this tabular summary it is seen that *nine* at least out of the *twenty-five* Old Testament writings from which quotations are made, have been used as sources, and a glance at the right-hand column shows how many passages are quoted from each writing respectively by an introductory formula containing *πληρόω* in one form or other—8 from Isaiah, 6 from Psalms, 4 from the Pentateuch, 2 from Jeremiah, and one each from Hosea and Zechariah. But there specially belong here only one each from Exodus and Leviticus, as pointed out above.

## TABLE E.

Embraces all those quotations which are introduced by a formula not comprised under any of the preceding tables. It may be divided into two parts, a *general* and a *special*, Table E. 1 denoting the former, and showing that *no* particular book or writer is quoted from; and Table E. 2 the latter, that *some* particular book or writer is quoted from.

### TABLE E. 1,

Where the formula is *general*, *i.e.*, where *no* particular book or writer is named as quoted from.

#### (1)

Matt. ix. 13.  
13. πορευθέντες δὲ μάθετε τί ἐστὶν [ἢ ἔλ-  
εος θέλω καὶ οὐ θυσίαν.]

Matt. ix. 13.  
13. But go ye and learn what *that*  
meaneth: [I will have mercy, and  
not sacrifice.]

Jesus had called Matthew to the apostleship (ver. 9), who made a feast for Him in his house (Luke v. 27—29), whereat many publicans and sinners were also present (ver. 10). The scribes and Pharisees found fault with Jesus and His disciples for eating with such; but it was *to* the disciples they did so (Luke v. 30; Matt. ix. 11). Jesus, however, heard it (ver. 12), and in all likelihood such was intended; and He did not remain silent. He answered their fault-finding questions: “Why do ye eat and drink with publicans and sinners?” (Luke v. 30,) “Why eateth your Master with publicans and sinners?” (Matt. ix. 11,) by telling them, “They that are whole need not a physician, but they that are sick” (Luke v. 31). He is the

physician, and the sick need Him. And by "the sick," He meant "sinners;" for He afterwards adds, "I came not to call the righteous, but sinners to repentance" (Luke v. 32), just such sinners as "the publicans and others" (Luke v. 29) that were sitting at meat with Him. And thus does He defend His conduct and that of His disciples. The Pharisees may have thought themselves here spoken of as "the righteous," as "them that are whole," and no doubt they did; but Jesus has a word specially for them—"But do ye, having gone, learn what it is, 'I wish mercy, and not sacrifice.'" He quotes from Hosea vi. 6, thus sending them to their Bible, as we should say, where they would find God expressing Himself as finding "more delight in mercy than in sacrifice, and in the knowledge of Him than in burnt offerings." See also Mic. vi. 6—8, where the same thought is expressed; and Ps. l. 7, 8, 14, 16—21, where their reproof will be found.

## (2)

Matt. xii. 7.

7. *εἰ δὲ ἐγνώκετε τί ἐστίν* ["Ἐλεος θέλω  
καὶ οὐ θυσίαν,] οὐκ ἂν κατεδικάσατε  
τοὺς ἀναιτίους.]

Matt. xii. 7.

7. But if ye had known what *this* meaneth, [I will have mercy, and not sacrifice,] ye would not have condemned the guiltless.

This is another occasion whereon Jesus quotes the same passage as that just considered. It was the Sabbath day, and the disciples, as they were passing through a field of corn, began to pluck the ears, and to eat (ver. 1); which when the Pharisees saw, they complained to Jesus, even telling Him that it was not lawful for them to do such a thing on the Sabbath day (ver. 2). They had found fault to the disciples themselves also (Luke vi. 2). Their offence was not the act of plucking the ears of corn, rubbing them in their hands, and eating the grains, because they were hungry, for their law allowed all that (Deut. xxiii. 25); but it was their doing so on the Sabbath day, as if it were forbidden by the fourth commandment (Exod. xx. 10). *That* is the point to which Jesus replies in ver. 3—5, by the two instances from the Old Testament; and then He shows His authority and dignity, when He adds, (ver. 6) "But I say unto you, that in this place



is *one* greater than the temple." And He has a special word for them, (ver. 7) "But if ye had known what it is, 'I wish mercy, and not sacrifice,' ye would not have condemned the guiltless." The disciples are guiltless—they have not done an unlawful thing on the Sabbath day, therefore they need not have been condemned. But in condemning them, the Pharisees had condemned themselves, as Hosea vi. 6 would show, if they learnt its meaning, which, however, they had not yet known, as their fault-finding with the disciples showed.

## (3)

Matt. xxi. 16.

15. ... οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ... ἠγανάκτησαν. (16) καὶ εἶπαν αὐτῷ Ἄκοις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς Ναὶ οὐδέποτε ἀνέγνωτε ὅτι [ἐκ στόματος νηπίων, κ.τ.λ.]

Matt. xxi. 16.

15. . . . the chief priests and scribes . . . were sore displeased. (16) And said unto him, Hearest thou what they say? And Jesus saith unto them, Yea; have ye never read, [Out of the mouth of babes? etc.]

Now was Jesus' triumphal entry into Jerusalem. Now was ancient prophecy fulfilled (ver. 4, 5; Isa. lxii. 11; Zech. ix. 9). Now were "the multitudes that went before and that followed" crying, "Hosanna to the son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest" (ver. 9). Now did He give proof of His authority, by driving the sellers and buyers with their traffic out of the temple (ver. 12), and of His power to heal by curing the blind and the lame (ver. 14). But the chief priests and scribes were sore displeased when they saw the wonderful things He did, and heard the children, who had taken up the cry of the multitudes, shouting in the temple "Hosanna to the son of David" (ver. 15); and they said unto Jesus, Hearest Thou what these are saying? To which He replied, Yes, and added, "Have ye never read, 'Out of the mouth of babes and sucklings Thou hast perfected praise'?" These words are found in Ps. viii. 3, in an address to the Lord, and in that verse they would find themselves exhibited in the words "because of thine enemies," as also why the Lord was causing praise to ascend from the mouths of the children, viz., "that Thou mightest still the enemy and the avenger." And they were indeed showing themselves to be the enemies of God by their

hostility to His Son. The writer of the Epistle to the Hebrews, in ch. ii. 6—9, applies a portion of this Psalm viii., viz., ver. 5—7, to Jesus; and in 2 Cor. xv. 27, Paul evidently refers an extract from ver. 7 of the psalm to Christ: "He hath put all things under His feet." It was appropriate, then, to turn their attention to that psalm.

## (4)

Acts xiii. 47.

47. οὕτως γὰρ ἐντέταλται ἡμῖν ὁ κύριος  
[Τέθεικά σε εἰς φῶς ἐθνῶν, κ.τ.λ.]47. D\* 47.<sup>ms</sup> Cyr Thdr̄t εντεταλκεν, lo<sup>ti</sup>  
al εντελλεται | D<sup>sr</sup> 57.\* om ημιν (al  
mu ante αντετ. pon) | ο κυριος ... DE  
al Cyp add ιδου.

Acts xiii. 47.

47. For so hath the Lord commanded  
us, saying, [I have set thee to be a  
light of the Gentiles, etc.]

Paul and Barnabas are at Antioch in Pisidia (ver. 14), and on a Sabbath day they had gone into the synagogue (ver. 14), when Paul was asked to address the congregation (ver. 15). He did so (ver. 16—41), "and when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath" (ver. 42), or as Tischendorf's text has it, ἐξιόντων δὲ αὐτῶν παρεκάλουν εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα, "and when they were gone out, they besought that these words (or things) might be preached to them the next Sabbath." Accordingly, "the next Sabbath day, came almost the whole city together to hear the word of God" (or of the Lord, Tisch. text, του κυριου, ver. 44), when Paul spake to them. But the Jews, filled with envy, spake against what Paul was saying (ver. 45), on which he tells them that "it was necessary the word of God should first be preached to them; but seeing they put it from them, he would turn to the Gentiles" (ver. 46). And then he quotes from Isa. xlix. 6, which contains, as it were, his commission to do so—"I have set Thee to be a light of the Gentiles," etc. But these words do not speak of Paul. It is of Paul's master, the Lord Jesus Christ, they speak. He is the light of the Gentiles. And it is for that very reason that Paul will speak of Him to the Gentiles. Even these words, in which He is so set forth, amount, in Paul's view, to a command, and hence he says, "We turn to the Gentiles; for thus hath the Lord

commanded us" (ver. 46, 47.) It is clear, then, by whom the quoted words were uttered, even by the Lord; and as they are found in Isaiah, they prove his inspiration. If they are the Lord's words, Isaiah could know to write them only by their being told him. And, if they are only Isaiah's words, Paul would not say of them, "Thus the Lord hath commanded us: I have set Thee," etc. But Paul has so said, therefore Isaiah was only the Lord's mouthpiece. It was through him the Lord spake. And hence Paul's words can only mean that Isaiah was inspired.

## (5)

Heb. v. 5.

5. οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γεννηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτὸν [Τὸς μου εἰ σύ, ἐγὼ σήμερον γεγέννηκά σε.]  
5. K om ουτ. κ. ο Χς | γεννηθῆναι (D\* al mu γεννηθ.) ... A 71. al<sup>3</sup> γενεσθαι.

Heb. v. 5.

5. So also Christ glorified not himself to be made an high priest; but he that said unto him, [Thou art my Son, to-day have I begotten thee.]

Paul here quotes from Ps. ii. 7, prefacing with ὁ λαλήσας πρὸς αὐτόν, "He that said to Him," meaning to Christ, so that it was Christ to whom these words were spoken by One who called Him His Son. Now the previous verse, taken in connection, makes known who this was. It says, "And no man taketh this honour (viz., of the high-priesthood) unto himself, but he that is called of God, as Aaron;" and then follows the present verse, "So also the Christ glorified not Himself to become a high priest; but He that said to Him," which can only mean God. And by turning to the psalm, we find the quoted words preceded by "The Lord hath said unto me." The psalmist then represents the Messiah as speaking: "I will declare the decree: the Lord hath said unto me, 'Thou art My Son; this day have I begotten Thee.'" What Paul quotes was spoken by the Lord to the Messiah, and was in fact the form of his appointment to the high-priesthood.

## (6)

Heb. vii. 17.

16. ... ἀλλὰ κατὰ δύναμιν ζωῆς ἀκατάλυτου. (17) μαρτυρεῖται γὰρ ὅτι [σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.]

Heb. vii. 17.

16. . . . but after the power of an endless life. (17) For he testifieth, [Thou art a priest for ever after the order of Melchisedec.]

17. μαρτυρεῖται (Gb") c. ABD\*E\* al  
 plus<sup>6</sup> cop sah basm sl Chr Thph ...  
 στ -πει c. CD\*\*\*E\*\*KL al pler Thdrt  
 al.

This quotation is taken from Ps. cx. 4, and does not appear here in this epistle for the first time. It is introduced in proof of the statement just made (ver. 15, 16) "... after the similitude of Melchisedec there ariseth another priest, who is made ... after the power of *an endless life*." And this is advanced as one of the proofs of what is asserted in ver. 12, "For the priesthood being changed, there is made of necessity a change also of the law," the other proof being that our Lord, of whom the things were spoken, belonged to the tribe of Judah, and not to the tribe of Levi (ver. 13, 14), to which was attached the priesthood under the Mosaic or legal dispensation (ver. 5; Numb. i. 50—53; iii. 6—10). This last part shows *to whom* the testimony was borne (μαρτυρεῖται), viz., to our Lord, and the same thing is evident from the place where this quotation first occurs, viz., ch. v. 5, 6, "... Christ glorified not Himself to be made an high priest, but He that said unto Him. ... As He saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec." And here we find *who* bore the testimony, viz. God, by whom He was called (ver. 4), as is expressly stated in ver. 10, "called of God an high priest after the order of Melchisedec" (see also vi. 20). By turning to the psalm we read, (ver. 4) "The Lord hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchisedec," where the quoted words are seen to have been spoken by the Lord. And they were spoken to the Messiah or the Christ, says Paul, who in so saying follows his Master. See Matt. xxii. 42—45, or Luke xx. 41—44. This psalm David could write only as inspired of God.

### GENERAL SUMMARY.

This examination shows that there are *three* writings of the New Testament to be placed in this Table E. 1, viz., Matthew, Acts, and Hebrews, and the subjoined table gives the number of instances in each:—

N. T. writing.	No. of inst.	N. T. writing.	No. of inst.	N. T. writing.	No. of inst.
Matt.'s Gospel	3	Acts of Ap.	1	Paul's Ep. to Heb.	2

thus making *six* instances in all.

As to the historical books, the *three* in Matthew's Gospel were made by *Jesus*, and the *one* in Acts of Apostles by *Paul*, who of course gave the *two* in his Epistle to the Hebrews.

Of the Old Testament writings there are *three* quoted from under this heading, viz., Psalms, Isaiah, and Hosea, of which the first gives *three*, and the other two *one* each, thus making only *five*, but the passage in Hosea is quoted *twice*.

Jesus quotes one of the passages from the Psalms, and Paul the other two, from whose use it is clear that the writer was inspired, inasmuch as in both cases he gives what the Lord said, which he could only do by the Spirit's making it known to him. Again, the passage from Isaiah is also given by Paul, whose introductory words show that the Lord spake them through the prophet; for the words are, "For thus hath the Lord commanded us." Yet, as was remarked in the note, the quoted words did not contain a command, nor were they spoken to Paul and his companions, but to the Messiah, who was set for the light of the Gentiles. However, this that God had spoken was to be brought about; His salvation was to be carried to the Gentiles; and Paul looked upon the fact that such was to take place as equivalent to a command to him who had been appointed to preach the gospel to the Gentiles. (Gal. ii. 7, 8; Rom. xi. 13; Eph. iii. 8; Acts xxii. 21.)

## TABLE E. 2

Embraces all those quotations introduced by a formula not coming under any of the former tables, and which is *special*, *i.e.*, refers to some particular book or writer.

(1)

Matt. xix. 4.

4. ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἀνέγνωτε  
 ὅτι ὁ ποιήσας ἀπ' ἀρχῆς [ἄρσεν καὶ  
 θῆλυ ἐποίησεν αὐτούς;]  
 4. εἶπεν c. BDL al pauc a c e ff<sup>1.2</sup> h  
 cop sah al Or ... στ add αυτοῖς c. CE  
 FGHKMSUVΔ al pler b f g<sup>1.2</sup> vg  
 syr<sup>utr</sup> (et.<sup>cu</sup>) al Op | ποιήσας (et. Naz  
 al) ... B 1. 22. 33. 124. (cop sah) Or<sup>2</sup>  
 Tit Meth Ath κτίσας.

Matt. xix. 4.

4. And he answered and said unto  
 them, Have ye not read that he  
 which made *them* at the beginning  
 [made them male and female?]

The Pharisees had come to Jesus for an answer to the question: "Is it lawful for a man to put away his wife for every cause?" (ver. 3). But this they asked tempting Him, as the evangelists tell us. Jesus replies by asking another question, as Mark informs us in chap. x. 3, viz., "What did Moses command you?" and when they repeat Moses' regulation (ver. 4), He explains the cause thereof, viz., the hardness of their hearts (ver. 5), but tells them that it was not so at the beginning, appealing to themselves, as Matthew records in our passage, and asking, "Have you not read that He who made *them* at the beginning made them a male and a female?" He refers them to Gen. i. 27 or v. 2, where is an account of the creation of man, and shows them that there, if they have eyes to see, they may find an answer to their question. "The Maker at the beginning made them a male and a female." If the man had put away his wife, where would he have found another? And "the Maker" made only one female for him, to be his wife all the days of her life. Jesus asks them, "Have ye not read?" showing that the writing to which He referred He re-

garded as an historical narrative—as an account of what had really taken place. The authenticity of these chapters of Genesis is thus vouched for. Jesus would not have appealed to them, had they been merely mythical stories. And had the Pharisees, too, so considered them, they might have turned aside His reference by so stating. But they do not. Jesus indeed carries the matter as far back and as high up as it can be carried. He does not go back to Moses' days only, but to the beginning; and though they may repeat Moses' regulation (ver. 7), He gives the same explanation of it (ver. 8), but reiterates that "from the beginning it was not so." And He carries it as high up as it can be carried; for He adduces what is read in Gen. ii. 24, as spoken by God, and gives the conclusion, "What therefore God hath joined together, let not man put asunder" (ver. 6). And the utterance of a divine legislator is heard in the closing words, when He speaks as one having authority, (ver. 9) "And I say unto you;" as if God the Maker, who had at the first made the twain one flesh, were now again delivering His injunction—which was really the case. An old scholium has it: *οἰκονομικῶς δὲ οὐκ εἶπεν Ἐγὼ ὁ κτίσας τὸν ἄνθρωπον, ἀλλ' ὁ ποιήσας ἀπ' ἀρχῆς.*

## (2)

Matt. xix. 17.

16. καὶ ἰδοὺ εἰς προσελθὼν αὐτῷ εἶπεν Διδάσκαλε, τί ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον; (17) ὁ δὲ εἶπεν αὐτῷ ... εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρει τὰς ἐντολάς. (18) λέγει αὐτῷ Ποῖας; ὁ δὲ Ἰησοῦς εἶπεν Τὸ [οὐ φονεύσεις, κ.τ.λ.]

16. διδασκ. (Gb<sup>n</sup>) c. BDL 1. 22. tisch \*\* 5.<sup>ev</sup> a e ff<sup>1</sup>. Or ... στ add αγαθε c. CE FGHKMSUVA rel pler it<sup>pl</sup> vg syr<sup>uir</sup> (et.<sup>cu</sup>) cop sah etc Aug al | αγαθον ... 238. 248. syr<sup>cu</sup> sah ff<sup>2</sup>. om | ποιησω ινα ... L 28. 33. 157 ποιησας | σχω c. BD Or<sup>txt</sup> .. στ εχω c. CEF GHKMS UVA etc ... L. 28. 33. 77. 157. 238. syr<sup>cu</sup> syr<sup>p</sup> <sup>ms</sup>g arr aeth κληρονομησω.

17. εις τ. ζω. εισελθ. c. BCDKL 33. 124. 248 it vg al Or Cyp Hier al ... στ εισελθ. ε. τ. ζω. c. EFGHMSUVA etc | τηρει c. BD ... στ τηρησον c. C EFGHKLSUVA etc Or<sup>2</sup> etc.

18. λεγει ... B 13. εφη (Ln) | ις ... F 13. 124. al e om | ειπ. (H al vv aliq add αυτω) ... B 13. 124. εφη (Ln).

Matt. xix. 17.

16. And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? (17) And he said unto him, . . . but if thou wilt enter into life, keep the commandments. (18) He saith unto him, which? Jesus said, [Thou shalt do no murder, etc.]



The man who came to Jesus with the question, "What good thing shall I do in order that I may have eternal life?" receives for answer, "Keep the commandments, if you are willing to enter into life;" whereupon he asks, "Which?" and Jesus repeats from the fifth to the ninth of the Decalogue, adding what He elsewhere calls the second great commandment. Jesus thus quotes from Exod. xx. 12—16, only placing the fifth after the next four, or from Deut. v. 16—20 in the same way, and from Lev. xix. 18, which contains the second great commandment. (See Matt. xxii. 39.) The law, then, is evidently quoted from here.

## (3) (4)

Matt. xxii. 36 and 39.

35. καὶ ἐπηρώτησεν εἰς ἑξ αὐτῶν νομικὸς  
πειράζων αὐτὸν καὶ λέγων (36) Διδά-  
σκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ  
νόμῳ; (37) ὁ δὲ ἔφη αὐτῷ [Ἀγαπήσεις  
κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ  
σου, κ.τ.λ.] (38) αὕτη ἐστὶν ἡ μεγάλη  
καὶ πρώτη ἐντολή. (39) δευτέρα δὲ  
ὁμοία αὐτῇ [Ἀγαπήσεις τὸν πλησίον  
σου ὡς σεαυτὸν.]

35. καὶ λεγων c. DEFGHKMSUVTA  
rell fere omu syr<sup>cu</sup> syr<sup>p</sup> b c f ff<sup>2</sup>. g<sup>l</sup>. h  
fu sax etc ... BL 33. e ff<sup>1</sup>. g<sup>2</sup>. l vg cop  
sah syr<sup>ch</sup> aeth om (Ln 49.)

37. ο δὲ εφη αυτ. c. BL 33. cop sah ...  
D it vg εφη αυτ. ις ... EFGHKMSU  
VTA etc ο δὲ ις εφ. a. (Gb Sz), item  
στ ο δὲ ις ειπεν (ita c. minuse; unc  
omn al<sup>160</sup> fere εφη) αυτ.

38. η (D om) μεγ. κ. (L add η) πρωτ.  
(Gb') c. BDLZ l. 13. 33. 69. 118. 124.  
209. 346. 26<sup>ev</sup> it vg cop sah syr al mu  
Hil ... στ πρωτη (Δ η πρ.) κ. μεγ. c. E  
FGHKMSUVTA etc f syr<sup>p</sup> pers<sup>p</sup> Aug  
Op.

Matt. xii. 36 and 39.

35. Then one of them, *which was a*  
lawyer, asked *him a question*, tempt-  
ing him, and saying, (36) Master,  
*which is the great commandment of*  
the law? (37) Jesus said unto him,  
[Thou shalt love the Lord, etc.] (38)  
This is the first and great command-  
ment. (39) And the second is like  
unto it, [Thou shalt love thy neigh-  
bour as thself.]

The lawyer here asks Jesus, "Which is the great commandment in the law?" It is thus evident from what writing the quotation will be made, viz., from the law. And Jesus answers by quoting from Deut. vi. 5. That writing, then, formed part of "the law." But the lawyer got more than he asked for, as Jesus called what he quoted, "The great and first commandment," which epithet "first" suggested a *second*; and so Jesus follows it up by telling him that the second is like to it (or

that there is a second like to it), viz., "Thou shalt love thy neighbour as thyself," which is quoted from Lev. xix. 18, a book thus brought by implication under the name "the law."

## (5) (6)

Mark x. 6 and 7.

5. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς  
... (6) ἀπὸ δὲ ἀρχῆς κτίσεως [ἄρσεν  
καὶ θήλυ ἐποίησεν αὐτούς·] (7) [ἐνέκεν  
τούτου καταλείψει ἄνθρωπος, κ.τ.λ.] ...  
(9) ὁ οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος  
μὴ χωρίζτω.  
6. κτίσεως (Γ al κτησ.) ... D 255. 36<sup>ev</sup>  
b f ff<sup>2</sup>. syr pers<sup>p</sup> om | αὐτους (D 86\*.  
219. b f ff<sup>2</sup>. k\* fu go aeth pers<sup>p</sup> om)  
c. BCLΔ c cop ... στ add ο θεος, Ln  
[ο θε.] c. ADEFGHKMSUVXIΓ al  
pler it<sup>pl</sup> vg go syr<sup>utr</sup> al.

Mark x. 6 and 7.

5. And Jesus answered and said unto  
them, . . . (6) But from the begin-  
ning of the creation, [God made  
them male and female.] (7) [For  
this cause shall a man leave, etc.] . . .  
(9) What therefore God hath joined  
together, let not man put asunder.

A similar passage to this has been just considered in (1) of this table—which see. By Tischendorf's text, which omits ὁ θεός in ver. 6, the words are brought nearer the original as found in Gen. i. 27 or v. 2; so that the passage looks more like a quotation. But in making the quotation, given in ver. 7, 8, and taken from Gen. ii. 24, the formula found in Matthew, viz., "and said," does not occur here. However, the words are evidently a quotation, as is seen from the inference: "So then they are no more twain, but one flesh." And the words ὁ θεός may have crept into ver. 6 from ver. 9: "what therefore God hath joined together."

## (7)

Mark x. 19.

17. ... προσδραμών εἰς καὶ γονυπετήσας  
αὐτὸν ἐπηρώτα αὐτὸν Διδάσκαλε ἀγα-  
θὲ, τί ποιήσω ἵνα ζῶν αἰώνιον κληρο-  
νομήσω; (18) ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ  
... (9) τὰς ἐντολάς οἶδας [Μὴ μοιχεύ-  
σης, κ.τ.λ.]  
17. προσδρ. εἰς (al mu Clem τις, al pauc  
syr<sup>p</sup> mss add πλουσιος) ... AKM al  
plus<sup>25</sup> arm ἰδου τις (M om) πλουσιος  
προσδρ.

Mark x. 19.

17. . . . There came one running, and  
kneeled to him, and asked him,  
Good Master, what shall I do that I  
may inherit eternal life? (18) And  
Jesus said unto him, . . . (19) Thou  
knowest the commandments, [Do not  
commit adultery, etc.]

A similar passage to this is Matt. xix. 17, which was considered in (2) of this table. Here Jesus says to him, "Thou knowest the commandments;" and proceeds to quote them. See the former volume\* on the quotation, as to its form.

\* "The Old Testament in the New," pp. 26, 27.

## (8) (9)

Mark xii. 28 and 31.

28. καὶ προσελθὼν εἰς τῶν γραμματέων  
... ἐπηρώτησεν αὐτὸν Ποία ἐστὶν ἐν-  
τολὴ πρώτη πάντων; (29) ἀπεκρίθη ὁ  
Ἰησοῦς ὅτι πρώτη ἔστιν [Ἄκουε Ἰσ-  
ραὴλ, κύριος ὁ θεὸς ἡμῶν κύριος εἰς  
ἐστί, (30) καὶ ἀγαπήσεις, κ.τ.λ.] ...  
(31) δευτέρα αὕτη [Ἀγαπήσεις τὸν  
πλησίον σου ὡς σεαυτὸν.] μείζων τού-  
των ἄλλη ἐντολὴ οὐκ ἔστιν.

28. ἐντολὴ πρ. παντ. c. BCLUΔ 33. 108.  
127. 131. cop syr<sup>uir</sup> ... AEF GHKM<sup>ms</sup>  
SVXIΓ al plus<sup>100</sup> vg Euth Thph πρ.  
παντ. εντ. (Gb Sz Ln), item στ πρωτ.  
πασων εντ. c. M al mu.

29. οτι πρωτη εστ. c. BLΔ cop ... X  
209. 299. οτι πρωτ. παντων (209 πα-  
σων) ... A(C)KM<sup>ms</sup>(M)U 33. 69. 131.  
al<sup>35</sup> fere it<sup>aliqua</sup> vg go οτι πρωτη παντων  
(M πασων) ἐντολὴ (ita Gb; item Ln  
οτι πρ. παντ. [ἐντολὴ ἐστίν]) ... στ  
(Gb') οτι πρωτ. πασων (ita c. minusc.  
pauc; EFGHSVΓ al<sup>60</sup> fere παντων)  
των ἐντολων.

Mark xii. 28 and 31.

28. And one of the scribes came . . .  
asked him, Which is the first com-  
mandment of all? (29) And Jesus  
answered him, The first of all the  
commandments is, [Hear, O Israel :  
The Lord our God is one Lord, etc.]  
(31) And the second is like, [Thou  
shalt love thy neighbour as thyself.]  
There is none other commandment  
greater than these.

See (3) and (4) in this table for the similar passage in Matthew.

## (10)

Luke xviii. 20.

18. καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων  
λέγων Διδάσκαλε ἀγαθέ, τί ποιήσας  
ζωὴν αἰώνιον κληρονομήσω; (19) εἶπεν  
δὲ αὐτῷ ὁ Ἰησοῦς ... (20) τὰς ἐντολὰς  
οἶδας [Μὴ μοιχεύσῃς, κ.τ.λ.]  
20: οἶδας... D add ο δε ειπεν ποιας. ειπεν  
δε ο ις το.

Luke xviii. 20.

18. And a certain ruler asked him,  
saying, Good Master, what shall I do  
to inherit eternal life? (19) And  
Jesus said unto him, . . . (20) Thou  
knowest the commandments, [Do  
not commit adultery, etc.]

See the similar passage of Matthew in (2) of this table.  
From Matthew it appears that he was a young man (Matt. xix.  
20) and rich (ver. 22). From Mark, who records it in ch. x.,  
it is seen that he was rich (ver 22), but here in Luke we find  
him to have been a ruler (ver. 18), as well as rich (ver. 23).

## (11)

Acts vii. 6.

6. ἐλάλησεν δὲ οὕτως ὁ θεός, ὅτι [ἔσται  
τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλ-  
λοτριᾷ, ... (7) καὶ τὸ ἔθνος ... κρινῶ  
ἐγώ] εἶπεν ὁ θεός, [καὶ μετὰ ταῦτα,  
κ.τ.λ.]  
6. οὕτως (am fu om; H\* al mu vg<sup>ed</sup>  
demid al αυτω, al tol Ath αυτω ουτως)  
ο θε. (D Ir<sup>int</sup> add προς αυτον, item  
vγ alιq λεγων πρ. αυτ.)

Acts vii. 6.

6. And God spake on this wise, [That  
his seed should sojourn in a strange  
land. . . . (7) And the nation . . .  
will I judge,] said God: [and after  
that, etc.]

In this address of Stephen, he here quotes Gen. xv. 13, 14, introducing the quotation by ἐλάλησεν οὕτως ὁ θεός, "God thus spake;" and inserting in the middle εἶπεν ὁ θεός, "said God." It is clear, then, whom he represents as the speaker, viz., God; and by turning to Genesis the same representation is found there. Stephen thus takes for granted the truth of that history from the way he uses it. The narrative, therefore, is an account of real occurrences, which lie at the foundation of Israelitish history, and not a collection of myths. It is manifest also that God spake to Abraham, for the truth of the history vouches for that. The writer must have had this word of God either by tradition from Abraham to whom it was spoken, if Abraham did not write this portion of the early document, or by direct revelation from God, which would have its counterpart in the opening chapters of the book. I mean, God would do the same sort of thing in directly revealing the matter before us, that He did when He revealed the circumstances of the creation. Either way God spake, and we have on record what He said.

## (12)

Acts vii. 31.

31. ὁ δὲ Μωϋσῆς ἰδὼν ἐθαύμαζεν τὸ δράμα· προσερχομένου δὲ αὐτοῦ κατανοῆσαι ἐγένετο φωνὴ κυρίου (32) [Ἐγὼ ὁ θεὸς τῶν πατέρων σου, κ.τ.λ.]

31. D και προσερχ. αυτ. καταν. et D syr aeth<sup>utr</sup> perg ο κυριος ειπεν αυτω λεγων | κυριου (al<sup>2</sup> om, item E Bed<sup>sr</sup> sed add εκ του ουρανου λεγουσα) c. AB (D vide ante) lo<sup>u</sup> al mu am fu demid cop arm syr<sup>p</sup> ... στ (Gb<sup>60</sup>) add προς αυτον c. C EH al pl vg<sup>ada aliq</sup> sah al Chr al.

Acts vii. 31.

31. When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him, (32) *Saying*, [I am the God of thy fathers, etc.]

This quotation from Exod. iii. 6 is introduced by ἐγένετο φωνὴ κυρίου, "There was the voice of the Lord." The quoted words themselves show who was the speaker of them, viz., God, so that Stephen could not call the sound otherwise than φωνὴ κυρίου, "the Lord's voice." As noted above, D syr aeth give instead, "The Lord spake to him, saying:" and E Bed<sup>sr</sup> add "from heaven, saying," which is not correct, as in Exod. iii. 4 it is, "God called unto him out of the midst of the bush." Here, then, we have what God spake to Moses.

indeed the name He called Himself by, as is learnt from ver. 15, 16. Surely Moses was able to write an account of what happened, just such an account as we have here.

## (13)

Rom. ix. 27.

27. Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ  
[Ἐὰν ᾗ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραήλ,  
κ.τ.λ.]

Rom. ix. 27.

27. Isaiah also crieth concerning Israel,  
[Though the number of the children  
of, etc.]

The introductory words show from whose writing the quotation is made here, viz., Isaiah's, and it is found at ch. x. 22, 23. Paul's language lets us know that the things mentioned in the quoted passage were future to Isaiah's days—"A remnant shall be saved," "because a short work will the Lord make upon the earth." He here also tells by whom the work is to be done, viz., by "the Lord." And Isaiah's language is the same. Now, how could Isaiah say that these things were to happen, yea, that the Lord God was to do such a thing, unless He had told him? Isaiah evidently claims inspiration, and Paul confirms him in the claim. If Isaiah was not taught of God, then Paul's quoting from him as what God would do, not only does not make him inspired, but weighs against Paul's own inspiration. But if Paul was writing under inspiration of God, then he vouches for Isaiah in regard thereto.

## (14)

Eph. vi. 2.

2. [Τίμα τὸν πατέρα σου καὶ τὴν μητέρα,  
ἣτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ,  
(3) [ἵνα εὖ σοι γένηται, κ.τ.λ.]  
2. B 46. om ἐστὶν | ἐν (DEFG add τη)  
ἐπαγγελία (al pp mu -λαια).

Eph. vi. 2.

2. [Honour thy father and mother;]  
which is the first commandment with  
promise; (3) [That it may be well  
with thee, etc.]

Paul here quotes the *fifth* commandment, from Exod. xx. 12 or Deut. v. 16; but he inserts in the middle of it ἣτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ, "which is commandment *first* in promise," from which some might suppose that he calls it "the *first* commandment." It is indeed commonly called the first commandment of the second table, but that it is not "the first commandment of all," is most evident from what our Lord says, as recorded in Matt. xxii. 36—38; Mark xii. 28—30,

when He quotes Deut. vi. 4, 5, and shows that supreme and entire love to God is, as it cannot but be, the first commandment. But Paul does not here call the *jifth* commandment the *first*; it is *πρώτη ἐν ἐπαγγελίᾳ*, “first in promise;” and then he adds “the promise,” viz., “That it may be well with thee,” etc. It is “first” in the sense of being accompanied by a promise.

## (15)

Heb. xi. 18.

17. πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, ... (18) πρὸς ὃν ἐλαλήθη ὅτι [ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.]

Heb. xi. 18.

17. By faith Abraham, when he was tried, offered up Isaac; ... (18) \*Of whom it was said that [in Isaac shall thy seed be called.]

\* Or, *to*.

The quotation here is made from Gen. xxi. 12, and is prefaced by *πρὸς ὃν ἐλαλήθη*, “to whom it was said,” a phrase in apposition with *ὁ τὰς ἐπαγγελίας ἀναδεξάμενος*, “he who received the promises,” of the verse before, and partly explanatory of it, as giving one of the promises, both phrases being spoken of Abraham. It was said to Abraham, “In Isaac shall thy seed be called.” By whom? The original narrative tells, viz., by God. And in thus quoting from the early history, it is plain that its truthfulness is taken for granted. Unless what is there recorded is true,—unless it is an account of a reality,—there would be no need to appeal to it, there would be a disadvantage in doing so. The reply, It is false, would cut away the support at once, but it would make baseless and inexplicable the history of Israel. Paul’s adducing these facts—and he quotes the same passage in Rom. ix. 7—shows that he regards these early records as trustworthy, because containing the truth, and his quoting what God is there represented as having spoken to Abraham will also vouch for the inspiration of the document.

## (16)

Heb. xii. 20.

20. οὐκ ἔφερον γὰρ τὸ διαστελλόμενον [Κὰν θηρίον θίγῃ τοῦ ὄρους, λιθοβοληθήσεται.]

Heb. xii. 20.

20. For they could not endure that which was commanded, [And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart.]

There is a contrast between the 18th and following verses, and the 22nd and following verses. The former portion says, "Ye are not come unto" so and so; the latter says, "But ye are come unto" so and so. The former carries the thought back to the giving of the law from Mount Sinai, with its thunders and lightnings, its trumpet-voice and awful grandeur, its holy precincts and divine presence; and makes prominent first the feeling of the people, then that of Moses. It is with the first we are here concerned. The quotation is taken from Exod. xix. 12, 13, and in reference to the command or prohibition there given, it is here said of the people, "They were not bearing the injunction" or message sent. Paul in this way appeals to the early history; and, if the record of it is true, his appeal is well founded; at all events, we may find in Exod. xx. 18, 19, a confirmation of his statement here.

## (17)

2 Pet. ii. 22.

22. συμβέβηκεν αὐτοῖς τὸ, τῆς ἀληθοῦς παροιμίας [Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα] καὶ Ἐς λουσαμένη εἰς κυλισμὸν βορβόρου.

2 Pet. ii. 22.

22. But it is happened unto them according to the true proverb, [The dog is turned to his own vomit again;] and the sow that was washed to her wallowing in the mire.

The former of these expressions may have been taken from Prov. xxvi. 11; the latter is not found in the Old Testament. Yet it is not necessary to consider either as quoted from scripture, since the introductory words only speak of "the true proverb," and there are many proverbs in circulation now, as there were in Peter's days, which can be spoken of, or characterized, as true.

## GENERAL SUMMARY.

This examination in detail shows that *eight* of the New Testament writings have, and *five* of the writers make, quotations from the Old Testament that come under this heading. The following table exhibits this, and gives also the number of instances in each:—



New Test. writing.	No. of instances.	New Test. writing.	No. of instances.	New Test. writing.	No. of instances.
Matthew's Gospel	4 or 5	Luke's Acts of Ap.	2	Paul's Ep. to Heb.	2
Mark's Gospel	5 or 6	Paul's Ep. to Rom.	1	Peter's 2nd Ep.	1
Luke's Gospel	1	Paul's Ep. to Eph.	1		—
					17 or 19

Thus making *seventeen* instances in all. It sometimes happens that two quotations are prefaced by the same expression, or rather, that the introductory formula is followed by two quotations; but, instead of giving only the number of instances of the occurrence of the formula, I have reckoned the number of quotations; thus, for example, in Matt. xxii. 36 the question is put: ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; "Which is the great commandment in the law?" and the first quotation, in ver. 37, is the answer to that, which of course is thus the heading. But there follows another quotation in ver. 39, as a sequence to it, which is counted under the same heading, but reckoned separately. So in Mark x. 6, 7.

In the historical books, the speakers must be noticed, *i.e.*, those by whom the quotations are represented as having been adduced. The subjoined table shows this in regard to the respective books:—

New Test. writing.	No. of instances.	By whom made.
Matthew's Gospel	4 or 5	by Jesus
Mark's Gospel	5 or 6	by Jesus
Luke's Gospel	1	by Jesus
Luke's Acts of Ap.	2	by Stephen

Paul of course gives those in his epistles, or four in all, and Peter the one in his.

Of the Old Testament writings, *six* are quoted from under this heading, and the following table gives also the number of passages quoted from each:—

O. T. writing.	No. of Quot.	O. T. writing.	No. of Quot.	O. T. writing.	No. of Quot.
Genesis	4	Leviticus	1	Proverbs	1
Exodus	4	Deuteronomy	1	Isaiah	7

Thus making only *twelve* passages in all, as adduced in the New Testament, though from the above table we have seen that there are *seventeen* quotations there. But this apparent discrepancy is easily explained. One of the four from Genesis, viz., i. 27, is given *twice*, viz., in Matt. xix. 4 and in Mark x. 6,

thus making *five* quotations from that book. Of the four from Exodus, one, viz., xx. 12—16, occurs *thrice*, viz., in Matt. xix. 18, 19, in Mark x. 19, and in Luke xviii. 20, which gives, as it were, *six* from Exodus. The one from Leviticus also occurs *thrice*, viz., in Matt. xix. 19, xxii. 39, and in Mark xii. 31. And that from Deuteronomy *twice*, viz., in Matt. xxii. 37, and in Mark xii. 29, 30. The quotations from Exod. xx. 12—16 may also be supposed to have been taken from Deut. v. 16—19, as the same commandments are found repeated there. Counting Proverbs and Isaiah, one each, there are thus eighteen quotations to be reckoned in the New Testament, which number is made up, if Matt. xix. 17 be regarded as introducing two, viz., Exod. xx. 12—16, and Lev. xix. 18.

Lastly, all the quotations in Matthew, Mark, and Luke having been made by Jesus, it is found that—

<i>two</i> of those in Genesis are by Him			<i>one</i> by Paul	and <i>one</i> by Stephen
<i>one</i>	„	Exodus is by Jesus	<i>two</i> „ „	„ „ „
the <i>one</i>	„	Leviticus		
the <i>one</i>	„	Deuteron.		
the <i>one</i>	„	Proverbs		by Peter
the <i>one</i>	„	Isaiah	by Paul	

When Jesus quotes Gen. i. 27, as recorded in Matt. xix. 4 (it is also found in Mark x. 6), He puts the question to the Pharisees, “Have ye not read?” which evidently implies that they had read. It is a writing, then, that Jesus quotes from, and which was in their hands, one which He supposes them to be familiar with. That writing, He tells them, speaks of the creation of man, and from ver. 5 it is clear that it contains God’s word. And when He quotes Gen. ii. 24, as found in Mark x. 7, 8, though there it is not given directly as what God said, yet from ver. 9 it is manifestly seen to be a quotation, and one of what God had enjoined. Stephen, in Acts vii. 6, quotes what God had said to Abraham, as such, from Gen. xv. 13; and Paul, in Heb. xi. 18, does the same from Gen. xxi. 12. From all this nothing can be plainer than that Genesis contains God’s word, and how it could do so without the inspiration of the writer or writers it is not for me to tell.

When Jesus quotes Exod. xx. 12—16, in answer to the question, “What good thing shall I do, that I may have

eternal life?" (Matt. xix. 16; Mark x. 17; Luke xviii. 18). He shows His estimate of "Keep the commandments" (ver. 17), which rests on a higher ground, viz., obedience to God, by whom they were given. And so with Paul, when he quotes Exod. xx. 12 in Eph. vi. 2.

The one in Leviticus, viz., xix. 18 is quoted by Jesus, and placed on the same footing; yea, it is ranked as the *second* commandment in the law, and like the *first*, which, taken from Deut. vi. 5, enjoins supreme and entire love to God. In fact, the two summarise the whole moral law, which, contained in the ten commandments more at large, is set forth as promulgated by God. If the moral law, then, was revealed by God, these writings contain His words, and the holy men of old who wrote them, if there were more than one, did so as inspired by God.

### TABULAR SUMMARY OF TABLE E.

BOOKS OF NEW TESTAMENT, with No. of instances occurring.			BOOKS OF OLD TESTAMENT, with No. of passages quoted.		
TABLE E. 1.	TABLE E. 2.		TABLE E. 1.	TABLE E. 2.	
Matt. . . . 3	Matt. 4 or 5	7		Gen. . . . 4	4
	Mark 5 or 6	5		Exod. . . . 4	4
	Luke 1 or 1	1		Lev. . . . 1	1
Acts . . . 1	Acts 2 or 2	3		Deut. . . . 1	1
	Rom. 1 or 1	1	Psalms . . . 3		3
	Eph. 1 or 1	1		Prov. . . . 1	1
Heb. . . . 2	Heb. 2 or 2	4	Isaiah . . . 1	Isaiah . . . 1	2
	2 Pet. 1 or 1	1	Hosea . . . 1		1
	—	—		—	—
6	17 or 19=	23	5	12=	17

It is seen from this Tabular Summary that *eight* out of the *seventeen* writings of the New Testament, in which quotations occur, make use of an introductory formula not embraced in any of the preceding tables; and by glancing down the right-hand column, how many instances are met with in each writing respectively. It is also seen that *five* out of the *seven* New Testament *writers* who quote from the Old, come under this Table E., Matthew furnishing 7 instances, Paul 6, Mark 5, Luke 4, and Peter 1. Sometimes *two* quotations come under *one* introductory formula, which accounts for Matthew having 4 or 5, and Mark 5 or 6, the latter number marking the quotations, the former the formulas.

Again, from this Tabular Summary it is seen that *eight* out of the *twenty-five* Old Testament writings, from which quotations are made, have a place here, and a glance at the right-hand column shows how many passages are quoted from each writing respectively. The Pentateuch furnishes the largest number, viz., 10, Psalms 3, Isaiah 2, and Proverbs and Hosea each one.

## APPENDIX TABLE F.

The *five* foregoing tables contain 241 quotations in all, classified according to their respective introductory formulas. And here the book might end. Yet it seems fitting to add the following table, which embraces those quotations having no formula to preface them, in order to render the list of quotations complete, though, properly speaking, it has no place here. It is, however, therefore added as a sort of Appendix Table F.

And of the quotations that thus come under it, some are seen to be *certainly* such, and others again are *most likely* such, while of a few it may be said that they are *doubtfully* such. There thus arises a threefold division of this table into Table F. I., containing the quotations which are *undoubtedly* taken from the Old Testament; Table F. II., containing passages which are *very likely* quoted from it; and Table F. III., containing those which may have been taken, but in regard thereto it is *doubtful*.

### APPENDIX TABLE F. I.

Embraces all those passages which have no introductory formulas, yet are *most certainly* quotations taken from the Old Testament.

(1)

Matt. xxvii. 46.

46. περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων [Ἠλὶ ἡλὶ λιμὰ σαβαχθανί;] τοῦτ' ἔστιν Θεέ μου θεέ μου, ἵνα τί με ἐγκατέλιπες;

46. ἀνεβόησεν ... B 4. 33. 69. 124. εβσησ.  
Chr εκραξεν | ο ις ... D om ο.

Matt. xxvii. 46.

46. And about the ninth hour, Jesus cried with a loud voice, saying, [Eli, Eli, lama sabachthani?] that is to say, My God, my God, why hast thou forsaken me?

The words here recorded as having been spoken by Jesus on the cross, are found in Ps. xxii. 2, a psalm which has been shown before to be Messianic. The quotations from it that are met with in several of the New Testament writings need not be repeated here—nor the references to it either. The index will show where they are to be found. It may be added here, in confirmation of the placing of the passage under this head, that Matthew, at ver. 35, quotes the 19th verse expressly, and at ver. 39 and 43, has clearly an allusion to ver. 8, 9 of the psalm.

## (2)

Mark iv. 12.

11. καὶ ἔλεγεν αὐτοῖς ... ἐκείνοις δὲ τοῖς  
ἐξω ἐν παραβολαῖς τὰ πάντα γίνεται,  
(12) [ἵνα βλέποντες βλέπωσιν καὶ μὴ  
ἴδωσιν, καὶ ἀκούοντες ἀκούωσιν καὶ μὴ  
συνιῶσιν, μήποτε ἐπιστρέψωσιν καὶ  
ἀφεθῇ αὐτοῖς.]  
11. τοῖς ἐξω ... B τ. ἐξωθεν | τα (DK 28.  
124. al<sup>20</sup> fere om) πάντα ... al<sup>2</sup> ταυτα  
| γινεται ... D 28. 64. 124. 2.<sup>pe</sup> a b c  
ff<sup>1</sup>. g<sup>1</sup>. i λεγεται c<sup>scr</sup> δεδοται.

Mark iv. 12.

11. And he said unto them . . . but  
unto them that are without, all  
these things are done in parables :  
(12) [That seeing they may see, and  
not perceive ; and hearing they may  
hear, and not understand ; lest at  
any time they should be converted,  
and *their* sins should be forgiven  
them.]

This passage is placed here as a quotation, inasmuch as, when Matthew records the same incident as Mark does, he states (see ch. xiii. 14, 15) that a prophecy of Isaiah was fulfilled, viz., *that* in ch. vi. 9, 10, whence Mark's words are drawn, though the form of a quotation is not given to them. See the passage in Matthew, in Table B. II. 2. (8), p. 147, for remarks, and the former volume\* for the variations.

## (3)

Mark xv. 34.

34. καὶ τῇ ὥρᾳ τῇ ἐνάτῃ ἐβόησεν ὁ Ἰη-  
σοῦς φωνῇ μεγάλῃ [Ἐλωὶ Ἐλωὶ λιμὰ  
σαβαχθανί;] ὁ ἔστιν μεθερμηνεύμενον  
Ὁ θεὸς ὁ θεός μου, εἰς τί ἐγκατέλιπές με;  
34. ἐβόησεν (M al aliq ανεβ.) ... D εφω-  
νησεν | ο ις ... DK om | φω. μεγ. c. B  
DL 2.<sup>pe</sup> e<sup>scr</sup> al aliq ff<sup>2</sup> k n cop ... στ  
(Ln) add λεγων c. ACEFGHKMPS  
UVXIΓΔ al pler it<sup>aliq</sup> vg go syr<sup>utr</sup> al  
Eus.

Mark xv. 34.

34. And at the ninth hour Jesus cried  
with a loud voice, saying, [Eloi, Eloi,  
lama sabachthani?] which is, being  
interpreted, My God, my God, why  
hast thou forsaken me?

As this is the same quotation as occurs in Matt. xxvii. 46, see remarks thereon above.

\* "The Old Testament in the New," pp. 231—233.

(4)

Luke viii. 10.

10. ὁ δὲ εἶπεν ... τοῖς δὲ λοιποῖς ἐν παραβολαῖς, [ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν.]  
10. ἐν παραβολαῖς ... A 13. 262. 346. 8. <sup>pe</sup>  
b add λαλῶ.

Luke viii. 10.

10. And he said . . . but to others in parables; [That seeing they might not see, and hearing they might not understand.]

See above on Mark iv. 12, where the corresponding passage is met with.

(5)

Acts iv. 11.

11. οὗτος ἐστὶν [ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδόμων, ὁ γενόμενος εἰς κεφαλὴν γωνίας.]  
11. ἐξουθενηθεὶς (et. Thdrt Thph<sup>L</sup>) ...  
al aliq Or Chr sec -θενωθεὶς, 4. Did  
Thph<sup>2</sup>. -δενωθεὶς.

Acts iv. 11.

11. This is [the stone which was set at nought of you builders, which is become the head of the corner.]

On one occasion, as recorded by Matthew (see ch. xxi. 42), Jesus said unto His hearers, "Did ye never read in the Scriptures, The stone which the builders rejected?" and so on. This passage was considered in Table A. III. 1. (1), p. 75, and the quotation was taken from Ps. cxviii. 22, 23. See also the passages in Mark xii. 10; Luke xx. 17. Our Lord then showed whom the original passage concerned. And Peter at this time applies it to Jesus (see ver. 10). There can be no doubt that he is here quoting that passage of the psalm. And we find him again making use of it in his 1st Ep. ii. 7.

(6)

Rom. ix. 7.

6. ... οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ· (7) οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραάμ, πάντες τέκνα, ἀλλ' [Ἐν Ἰσαὰκ κληθήσεται σοὶ σπέρμα.]  
6. ἰσραηλ sec ... DEFG al<sup>2</sup> vg Nyss  
Chr<sup>ed 1</sup> Oec<sup>com</sup> Aug<sup>1</sup> Ambrst ἰσραηλ-  
ιται.

Rom. ix. 7.

6. . . . For they are not all Israel, which are of Israel. (7) Neither, because they are the seed of Abraham, are they all children; but [In Isaac shall thy seed be called.]

It is very plain that the last clause of ver. 7 is a quotation from Gen. xxi. 12, even although no formula introduces it, seeing that Paul goes on to explain what is meant by the expression. And he quotes the same passage in his Epistle to Hebrews xi. 18, where he prefixes πρὸς ὃν ἐλαλήθη, to whom (*i.e.* Abraham) it was said.



## (7)

Rom. x. 13.

12. ... ὁ γὰρ αὐτὸς κύριος πάντων, πλου-  
τῶν εἰς πάντας τοὺς ἐπικαλουμένους  
αὐτόν. (13) [Πᾶς γὰρ ὃς ἂν ἐπικαλέση-  
ται τὸ ὄνομα κυρίου σωθήσεται.]

Rom. x. 13.

12. . . . For the same Lord over all is  
rich unto all that call upon him. (13)  
[For whosoever shall call upon the  
name of the Lord shall be saved.]

It would seem that the expression with which ver. 12 closes, had suggested to Paul the words of the 13th, which are a quotation from Joel iii. 5. Peter, in his address recorded in Acts ii., extracts the prophecy from Joel iii. 1—5 (see ver. 16—21), ending the quotation with the words Paul uses here. There need be no hesitation then in assigning this passage to the list of quotations, though no formula prefaces it.

## (8) &amp; (9)

1 Cor. x. 26 and 28, 1.p.

25. πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθί-  
ετε μηδὲν ἀνακρίνοντας διὰ τὴν συνεί-  
δωσιν· (26) [τοῦ κυρίου γὰρ ἡ γῆ καὶ  
τὸ πλήρωμα αὐτῆς.]

28. ἐὰν δέ τις ὑμῖν εἴπῃ, Τοῦτο ἱερόθυτον  
ἐστίν, μὴ ἐσθίετε δι' ἐκείνον τὸν μνηύ-  
σαντα καὶ τὴν συνείδωσιν [τοῦ γὰρ  
κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.]

28. τὴν συνείδωσιν...στ(= Gb Sz) add in  
f. του γαρ κυριου η γη και το πληρωμα  
αυτης c. H\*\*KL al pl go syr<sup>p</sup> arp sl  
Chr Thdrt: om c. ABCDEFGH\* al<sup>12</sup>  
it vg cop sah syr ar<sup>e</sup> arm Dam Aug  
Ambrst Bed.

1 Cor. x. 26 and 28, 1.p.

25. Whatsoever is sold in the shambles,  
that eat, asking no question for con-  
science' sake: (26) [For the earth is  
the Lord's, and the fulness thereof.]

28. But if any man say unto you, This  
is offered in sacrifice unto idols, eat  
not for his sake that showed it, and  
for conscience' sake: [for the earth is  
the Lord's, and the fulness thereof.]

I have given the reading of the received text in ver. 28 (though the authority of MSS. and versions is decidedly against the last clause, which forms the quotation), that no one may be disappointed. It is evident that the clause with which these verses end was taken from Ps. xxiv. 1. The words here are precisely those found there.

## (10)

1 Cor. xv. 25.

25. δεῖ γὰρ αὐτὸν βασιλεῦν [ἄχρι οὗ θῇ  
πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας  
αὐτοῦ.]

1 Cor. xv. 25.

25. For he must reign [till he hath put  
all enemies under his feet.]

If this passage does not contain a quotation from Ps. cx. 1, which reads, "until I make Thine enemies Thy footstool," where God the Father is addressing the Son, it is manifest that Paul

must have had it in mind, only, for the sake of bringing it in, he gives it objectively of Christ—"till He hath put," etc. Some may so understand it as to consider the Father to be spoken of, meaning, "for Christ must reign till the Father hath put all enemies under His feet;" whereby it would seem to be more in accordance with the utterance of the psalm. Yet the plain meaning brings out the oneness of the Father and the Son—in will and deed—and renders unnecessary any resort to the other, for which reason it is to be preferred.

## (11)

1 Cor. xv. 27.

27. [πάντα] γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. ὅταν δὲ εἴπῃ ὅτι [πάντα ὑποτέτακται], κ.τ.λ.

27. οὐ pr. ... Ln [οὐ] ... om B d e vg  
Ir<sup>int</sup> Hil al mu.

1 Cor. xv. 27.

27. For [he hath put all things under his feet.] But when he saith, [All things are put under him, etc.]

Paul here introduces a quotation from Ps. viii. 7, with this difference, that there it is in the second pers., **שָׂתָה**, "thou hast arranged," whereas here it is in the third, **ὑπέταξεν**, "he has arranged." On this quotation he proceeds to argue: **ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτέτακται**, "but whenever he would say that all things have been ranged under," where the last part is a portion of the quotation in an altered form, viz., in the passive voice instead of the active, a change the apostle was quite free to make, if he should choose to do so. He might even have made it in the active voice and first person, viz., **ὑπέταξα**. What we have to attend to here is the subject of **εἴπῃ**. In the psalm the writer is addressing God, and says, (ver. 7) "Thou hast put all *things* under his feet," which Paul turns into—"He hath put all *things* under his feet," speaking of God objectively. And then he reasons: "But whenever he says that 'all things have been ranged under.'" Now, who is the subject of the verb "says"? I answer, God; for in Ps. cx. 1, I find, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool," and Paul had said in the verse before: "The last enemy *that* shall be destroyed is death." It is the Lord, then, who will say: "I have put all things under thy feet," to David's Lord, the Christ (Matt. xxii. 42—44). See Heb. ii. 6—10.

## (12)

Gal. iii. 6.

6. καθὼς [Ἀβραάμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.] (7) γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοί εἰσιν υἱοὶ Ἀβραάμ.  
6. ἀβρ. ἐπιστ. (FG f g fu al Ambrst al επ. αβ.) ... FG f g vg (et. fu al; non am al) arm (sed non<sup>ven</sup>) Ambrst Pel præm γεγραπται.

Gal. iii. 6.

6. Even as [Abraham believed God, and it was \*accounted to him for righteousness.] (7) Know ye therefore that they which are of faith, the same are the children of Abraham.

\* Or, *imputed*.

There need be no hesitation in setting ver. 6 down as a quotation, even though the various reading, *γέγραπται*, be not adopted. Paul quotes the same passage, Gen. xv. 6, in his Ep. to Rom. iv. 3, and there reasons from it just as he does here.

## (13) &amp; (14)

Gal. iii. 11 and 12.

11. ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ δῆλον, ὅτι [ὁ δίκαιος ἐκ πίστεως ζήσεται,] (12) ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' [ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς.]  
11. δηλον ... FG f g γεγραπται γαρ, item sed præmisso δηλ. D\*E d e syr ar<sup>e</sup>.

Gal. iii. 11 and 12.

11. But that no man is justified by the law in the sight of God, *it is evident*; for, [The just shall live by faith.] (12) And the law is not of faith; but, [The man that doeth them shall live in them.]

In support of his assertion, in the first clause of ver. 11, Paul says, *ὁ δίκαιος ἐκ πίστεως ζήσεται*, "The just from faith shall live," words evidently taken from Hab. ii. 4, and which are found in Rom. i. 17 to be given as a quotation. He there says, "As it is written, the just by faith shall live." The expression seems to have been a familiar one with him, and is expressive of a great truth. He continues with, "And the law is not from faith, but *ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς*." That is what the law says, as found in Lev. xviii. 5; and it has all the form of a quotation, though not prefaced by a special formula. Again, in his Ep. to Rom. x. 5, Paul is found writing these words, and introducing them with, "Moses describeth the righteousness which is of the law." There can be no doubt, then, that these two passages are quotations.

## (15)

Eph. v. 31.

25. οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας ... (28) οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα. ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα

Eph. v. 31.

25. Husbands, love your wives. . . . (28) So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. . . .

ἐαυτὸν ἀγαπᾷ ... (31) [ἀντὶ τούτου καταλείψει ἄνθρωπος πατέρα καὶ μητέρα, κ.τ.λ.]

(31) [For this cause shall a man leave his father and mother, etc.]

25. γυναῖκας c. AB 17. 23. 49. 57. 70. vg<sup>add</sup> aliq (ap Ln) Or Chr<sup>2</sup> ... στ (Gb<sup>0</sup>) add εαυτων c. DEKL al pler Chr<sup>1</sup> Thdrt<sup>2</sup> Dam al, item FG Thdrt<sup>1</sup> add υμων. Item *vestras* it vg go cop syr<sup>utr</sup> al.

28. οφείλ. οι (B syrp al και οι) ἀνδρ. c. BKL al fere omn syr<sup>utr</sup> arm al Chr Thdrt Dam al ... Ln (49.) και οι ἀνδρ. οφείλ. c. ADEFG 17. 213. it vg go cop Clem pp<sup>lat</sup>.

Paul is here writing of the duty of husbands to love their wives, and he enforces it by the example of Christ's love to the church. He tells them that they ought to love their wives as their own bodies, and that he that loves his wife loves himself. What can be a more conclusive argument in that respect than the words of ver. 31—"And they two shall be one flesh"? Now that verse may be set down as a quotation from Gen. ii. 24, where it first occurs; and whence our Lord took it, as recorded in Matt. xix. 5, when He says that "He which made them at the beginning . . . said, For this cause shall a man leave," etc., as Paul gives it here. And Paul himself, in 1 Cor. vi. 16, quotes the last part when he adds: "For two, saith He, shall be one flesh," the "saith He" being the formula of quotation.

## (16)

Heb. x. 37, 38.

37. ἔτι γὰρ μικρὸν ὅσον ὅσον [Ὁ ἐρχόμενος ἔξει καὶ οὐ χρονίει· (38) ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται, κ.τ.λ.]

Heb. x. 37, 38.

37. For yet a little while, and [he that shall come will come, and will not tarry. (38) Now the just shall live by faith.]

The first clause of ver. 38 is a quotation from Hab. ii. 4. It occurs in other two of Paul's epistles, viz., in Rom. i. 17, where it is prefaced with "as it is written," and in Gal. iii. 11, where it is clearly a quotation, though not so called. The case being so with that part, it would seem to follow that the last clause of ver. 37 is taken from the same place, viz., ver 3: and the last clause of ver. 38 from ver. 4, though it appears to differ much from the original Hebrew. But see in regard to this matter the former volume.\*

\* "The Old Testament in the New," pp. 116, 117.

## (17)

Heb. xiii. 6.

5. ... αὐτὸς γὰρ εἶρηκεν [Οὐ μὴ σε ἀνῶ  
οὐδ' οὐ μὴ σε ἐγκαταλείπω.] (6) ὥστε  
θαρροῦντας ἡμᾶς λέγειν [Κύριος ἐμοὶ  
βοηθός, καὶ οὐ φοβηθήσομαι· τί ποιή-  
μοι ἄνθρωπος;]  
6. ἡμᾶς λεγ. c. ACKL etc ... D λεγ. ημ.,  
M om ημ. | καὶ ... C\* 17. al d f vg  
cop syr al om, hinc Ln [κ.] | τι ποιη-  
σει ... d f vg al *quid faciat*.

Heb. xiii. 6.

5. . . . For he hath said, [I will never  
leave thee, nor forsake thee.] (6) So  
that we may boldly say, [The Lord  
is my helper; and I will not fear  
what man shall do unto me.]

In ver. 5 there is a quotation introduced by "for He hath said," as a counterpart to which ver. 6 begins with "so that we being bold may say;" and it might naturally be concluded that the words which follow are a quotation. Now in Ps. cxviii. 6 corresponding words are met with; and why hesitate to say that they are quoted here? The verse runs like the original: "And I will not fear; what will man do to me?" A similar thought is expressed in other of the psalms, such as xxvii. 2; lvi. 5, 12.

## (18) &amp; (19)

1 Pet. ii. 7 and 8.

7. ... ἀπειθοῦσιν δὲ [λίθον δὲ ἀπεδοκί-  
μασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη  
εἰς κεφαλὴν γωνίας] καὶ [λίθος προσ-  
κύμματος καὶ πέτρα σκανδάλου] (8) οἱ  
προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες,  
εἰς ὃ καὶ ἐτέθησαν.  
7. απειθουσιν c. AGK al pler Thph Oec  
... BC al<sup>2</sup> απιστουσιν.

1 Pet. ii. 7 and 8.

7. . . . But unto them which be dis-  
obedient, [the stone which the build-  
ers disallowed, the same is made the  
head of the corner.] (8) [And a  
stone of stumbling, and a rock of  
offence,] *even to them* which stumble  
at the word, being disobedient, where-  
unto also they were appointed.

Though these words in verse 7, "The stone which the builders disallowed," etc., are not introduced by a quotation-formula, as are the words in the previous verse, "Behold, I lay in Sion," etc., by "it is contained in scripture," yet it is evident that they are taken from Ps. cxviii. 22, for there they are found as their original; and that Peter was acquainted with them is manifest from Acts iv. 11, where he applies them to Jesus, though he does not say expressly that they are quoted from scripture or the book of Psalms. And for this application he had the authority of our Lord, who, as recorded in Matt. xxi. 42, quotes the passage as "read in the scriptures," after relating the parable of the husbandmen who slew the son and

heir of the lord of the vineyard, and therein foreshowing the conduct of the Jews towards Himself.

The other words, "a stone of stumbling," etc., may be set down as a quotation from Isa. viii. 14, where they are found as *וְלִצְבוֹן נֶפֶץ וְלִצְבוֹר מִכְשׁוֹל*, "and for a stone of stumbling and for a rock of offence;" and whence Paul took them and inserted them in his quotation from Isa. xxviii. 16, found in Rom. ix. 33, introducing with "as it is written."

## (20)

1 Pet. iii. 10—12.

10. [Ὁ γὰρ θέλων ζῶην ἀγαπᾶν καὶ ἰδεῖν ἡμέρας ἀγαθὰς παυσάτω τὴν γλῶσσαν ἀπὸ κακοῦ, κ.τ.λ.]

1 Pet. iii. 10—12.

10. [For he that will love life, and see good days, let him refrain his tongue from evil, etc.]

If any passage, not expressly called a quotation, or not prefaced by a formula to indicate it, is such, surely this is one. No doubt it varies a little in expression from the original found in Ps. xxxiv. 13—17, for which see the former volume;\* but the agreement is so great in so long a passage, that there can be no doubt that Peter used the psalm in writing this epistle, either by having the psalm before him, or by remembering its contents, or having them recalled.

## (21)

Rev. ii. 27.

27. [Καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται,] ὡς καὶ γὰρ εἴληφα παρὰ τοῦ πατρὸς μου.

Rev. ii. 27.

27. [And he shall rule them with a rod of iron; and as the vessels of a potter shall they be broken to shivers;] even as I received of my Father.

The closing words of the verse, "As I also received from My Father," taken in connection with the contents of the first chapter, which tell who was the speaker, viz., the "Son of man" (ver. 13), who calls Himself "Alpha and Omega, the first and the last" (ver. 11), and who is "the Almighty Lord, which is, and which was, and which is to come" (ver. 8), would direct us to refer the first part of the verse to Ps. ii. 9, where the words are spoken by the Lord unto the Messiah—His Son—(ver. 7); or rather, the Son reports them as what the Lord had spoken

\* "The Old Testament in the New," pp. 69—71.

to Him. There is thus, then, an adaptation of the words there found to the present purpose. And what the Son there reports as said to Himself by the Father, He here applies to the faithful.

### GENERAL SUMMARY.

It may be thought hardly requisite that a General Summary be given here, since the Old Testament writings are not expressly referred to. Yet as the passages placed in this table are evidently quotations, it may be reckoned desirable to show in what writings of the New Testament they are found, and which are the Old Testament writings whence they are drawn.

As to the former, *eleven* of the New Testament writings are found here, representing *six* of the eight writers, James being the only one that quotes who does not appear, for no quotations are made by Jude. The following table gives these writings, and the number of instances that occur in each :—

N. Test. writing.	No. of instances.	N. Test. writing.	No. of instances.	N. Test. writing.	No. of instances.
Matthew's Gospel	1	Paul's Ep. to Rom.	2	Paul's Ep. to Heb.	2
Mark's Gospel	2	" " 1 Cor.	4	Peter's 1 Epistle	3
Luke's Gospel	1	" " Gal.	3	John's Revelation	1
Luke's Acts of Ap.	1	" " Eph.	1		—
					21

thus giving *twenty-one* instances in all.

All the *four* quotations in the Gospels, with the *one* in Revelation, were made by our Lord. The *one* in Acts was made by Peter, who gives also the *three* in his first Epistle, or four in all. And Paul gives the *twelve* which occur in his five Epistles here mentioned. Thus, then, of the *twenty-one* quotations in this table, *five* are by Jesus, *four* by Peter, and *twelve* by Paul.

Of the Old Testament writings, *six* are quoted from, as the subjoined table shows, with the number of quoted passages that are taken from each :—

O. Test. book.	No. of places quoted.	O. Test. book.	No. of places quoted.	O. Test. book.	No. of places quoted.
Genesis	3	Psalms	8	Joel	1
Leviticus	1	Isaiah	2	Habakkuk	1

The number of passages quoted is seen from this table to be



only *sixteen*, whereas the number of quotations was shown above to be twenty-one. Yet this discrepancy is easily removed by remembering that several of the passages are quoted more than once. Thus Ps. xxii. 2 occurs in Matt. xxvii. 46 and Mark xv. 34; Ps. xxiv. 1 in 1 Cor. x. 26 and 28, 1p.; Ps. cxviii. 22 in Acts iv. 11 and 1 Pet. ii. 7; Isa. vi. 9, 10 is quoted in Mark iv. 12 and Luke viii. 10; Hab. ii. 3, 4 is found in Heb. x. 7, 8; and ver. 4 in Gal. iii. 11.

The *three* from Genesis are made by Paul in his Epistles to Romans, Galatians, and Ephesians, and he gives the *one* from Leviticus in Galatians. Our Lord gives *two* of the quotations from the Psalms, Peter also gives *two*, and Paul gives the remaining *four*. Of the two from Isaiah, *one* is by our Lord, and *one* by Peter, and Paul completes the list by giving from Joel and Habakkuk *one* from each.

When Paul, as here, quotes from Genesis, it is evident, from Eph. v. 31, that it is from a book of authority, wherein the Divine injunction is laid down; from Gal. iii. 6, that it is from a book setting forth that the new doctrine is the same as the old; and from Rom. ix. 7, that it is from a book containing God's word of promise. And when he quotes from Leviticus, it is evident, from Gal. iii. 12, that it is from a book that lays down the law, enjoins obedience, and declares the reward therefor. When our Lord quotes the Psalms, as in Rev. ii. 27, He shows the Divine origin thereof, as containing the Father's word to Himself; or, as in Matt. xxvii. 46 and Mark xv. 34, He shows their fitness for expressing all states in which men may be placed, and their prophetic forecasting in regard to Himself in His then circumstances, which could not have been done without the inspiration of the writer. When Peter quotes them, as in Acts iv. 11 or 1 Peter ii. 7, it is as containing a prophetic utterance; or, as in 1 Pet. iii. 10—12, it is as furnishing a directory of conduct. And when Paul quotes them, it is, as in Heb. xiii. 6, an expression of trust in God, who hath promised His continual care; or, as in 1 Cor. x. 26, 28, of God's propriety in the world. Lastly, when our Lord quotes from Isaiah, as in Mark iv. 12 or Luke viii. 10, it is as from a prophecy; and when Peter does so, as in 1 Peter ii. 8, it is for the same purpose; and when Paul quotes from Joel, as in

Rom. x. 13, it is from a book containing a gracious promise to be had by performing a duty that shows entire confidence in God, with utter self-abasement, and which proves the book to be from God; or when he quotes from Habakkuk, as in Gal. iii. 11 or Heb. x. 37, 38, it is as from a book which furnishes the true rule of life, to be learnt only from God.

## APPENDIX TABLE F. II.

Embraces all those passages which, though having no introductory formulas, are yet *very likely* quotations taken from the Old Testament.

### (1)

Matt. xviii. 16.

16. εἰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἕνα ἢ δύο, ἵνα [ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα.]  
16. δε μη ... LΔ al pauc it vg al pm add σου.

Matt. xviii. 16.

16. But if he will not hear *thee*, then take with thee one or two more, that [in the mouth of two or three witnesses every word may be established.]

This passage bears so strong a resemblance to the last clause of Deut. xix. 15, that it may be said it was taken from it, more especially as what is there laid down was to be held to be the law in the matter of witness-bearing, with regard to the number.

### (2)

Luke i. 17.

13. εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος ... καὶ ἡ γυνὴ σου Ἐλισάβετ γεννήσει υἱὸν σοι ... (16) καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν· (17) καὶ [αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ] [ἐν πνεύματι καὶ δυνάμει Ἡλίου] [ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων,] [ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον.]

Luke i. 17.

13. But the angel said unto him, . . . And thy wife Elisabeth shall bear thee a son. . . . (16) And many of the children of Israel shall he turn to the Lord their God. (17) And [he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient \*to the wisdom of the just ; to make ready a people prepared for the Lord.]

\* Or, *by*.

We have here what the angel said to Zacharias, when he announced to him the birth of his son, John, called the Baptist. Prophecies had gone before concerning him. Isaiah had spoken of him, in ch. xl. 3 *et seqq.*, as "the voice of him that crieth in the wilderness," etc., which John applied to himself, as mentioned in John i. 23. And Malachi, in ch. iii. 1, had

written as the utterance of the Lord of hosts, "Behold, I will send My messenger, and he shall prepare the way before Me," a prophecy which Jesus referred to John, as Matthew records in ch. xi. 10: "For this [John, of whom He had been speaking—see ver. 7] is *he* of whom it is written, Behold, I send My messenger," etc. (See also Luke vii. 27.) Again, Malachi, in ch. iv. 5, 6 (in Heb. text, iii. 23, 24) had written, "Behold, I will send you Elijah the prophet: . . . and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." Now it is this prophecy our Lord repeats in the accounts of Matt. xi. 13, 14; xvii. 10—13. There need be little hesitation, then, in saying that these words of the angel look back to, and were intended to recal, Malachi's prophecy. "And he shall go before Him," viz., "the Lord their God" (ver. 16), would suggest Mal. iii. 1; "in the spirit and power of Elias" would interpret Mal. iii. 23, and show that it was not the personal Elijah that was to come, but one in his "spirit and power," as was John the Baptist, according to our Lord's showing seen above; "to turn the hearts," etc., clearly set forth Mal. iii. 24; while "to make ready a people prepared for the Lord," recal both Isaiah and Malachi.

In answer to the question, How could the angel know of these prophecies so as, in speaking to Zacharias, to make his words be framed upon them? I refer to what he himself told Zacharias (ver 19): "I *am* Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings." God sent him to speak, and would tell him what he was to say; so that we have to look on Gabriel as the bearer of God's *message*, as the utterer of God's *words*. It was, then, God's announcement he was here giving, and surely He would know what He had spoken by His prophets. There is no difficulty, therefore, in accounting for how Gabriel could know to thus speak to Zacharias. He himself tells how.

## (3)

Luke xxiii. 46.

46. καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς  
εἶπεν Πάτερ, [εἰς χεῖράς σου παρατίθε-  
μαι τὸ πνεῦμά μου.]

Luke xxiii. 46.

46. And when Jesus had cried with a  
loud voice, he said, Father, [into thy  
hands I commend my spirit.]

This expression is most likely taken from Ps. xxxi. 6.

## (4)

Rom. x. 18.

18. ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν; μενοῦν-  
γε [Eis pāsan tēn γῆν ἐξῆλθεν ὁ φθόγ-  
γος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰ-  
κουμένης τὰ ῥήματα αὐτῶν.]

18. FG d\* f g Ruf al (non Hil al) om  
μενοῦνγε.

Rom. x. 18.

18. But I say, Have they not heard?  
Yes, verily, [their sound went into  
all the earth, and their words unto  
the ends of the world.]

That these words are taken from Ps. xix. 5, there can be little doubt. As to the propriety of their application, however, the question does not fall to be discussed here, and their variation from the original may be seen in the former volume.\*

## (5)

Rom. xi. 34.

33. ὦ βάθος πλοῦτου καὶ σοφίας καὶ  
γνώσεως θεοῦ ὡς ἀνεξεραίνητα τὰ  
κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ  
ὁδοὶ αὐτοῦ; (34) [τίς γὰρ ἔγνω νοῦν  
κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένε-  
το;]

Rom. xi. 34.

33. O the depth of the riches both of  
the wisdom and knowledge of God!  
how unsearchable are his judgments,  
and his ways past finding out! (34)  
[For who hath known the mind of  
the Lord? or who hath been his  
counsellor?]

There is so close a resemblance between these words in ver. 34, and the words in Isa. xl. 13, more especially in the Sept. Version, that it may be said Paul transferred to his page the words there occurring, as being most appropriate, and just as much of the passage as he wanted.

## (6)

Rom. xii. 20.

20. [ἐὰν οὖν πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε  
αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο  
γὰρ ποιῶν ἀνθρακας πυρὸς σαρπεύσεις  
ἐπὶ τὴν κεφαλὴν αὐτοῦ.]

Rom. xii. 20.

20. Therefore [if thine enemy hunger,  
feed him; if he thirst, give him  
drink; for in so doing thou shalt  
heap coals of fire on his head.]

Paul had said in the previous verse, "Dearly beloved, avenge not yourselves, . . ." giving as his reason for the injunction, "for it is written, Vengeance is Mine, I will repay, saith the Lord," where he quotes Deut. xxxii. 35, prefacing it with "it is written;" a usual formula before a quotation. Then follows what their conduct should be, exemplifying "the overcoming of evil with good" (ver. 21), and founded upon the reason just given, "Therefore if thine enemy hunger," etc. The "it is written," may be regarded as extending to these words, inas-

\* "The Old Testament in the New," pp. 99, 100.

much as they are found in Prov. xxv. 21, 22, whence they were most likely taken.

## (7)

1 Cor. ii. 16.

16. [τὴς γὰρ ἔγνω νοῦν κυρίου, ὃς συμβιβάσει αὐτόν;] ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.

1 Cor. ii. 16.

16. [For who hath known the mind of the Lord, that he \*may instruct Him?] But we have the mind of Christ.

• Gr. *shall*.

This passage, it has been said on Rom. xi. 34, Paul very likely transferred from Isa. xl. 13 (Sept. Vers.); only here there is the difference that he has left out the middle clause, for which see the former volume.\* If, however, any one should think that Paul had not that passage in view in these two places, since there is no introductory formula, nor anything to mark a quotation, he is at liberty to ascribe them to Paul as their first writer.

## (8)

1 Cor. xv. 32.

32. εἰ κατὰ ἀνθρώπων ἐθνηριμάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος; εἰ νεκροὶ οὐκ ἐγείρονται, [φάγωμεν, καὶ πίνωμεν αὐριοὶ γὰρ ἀποθνήσκομεν.]

1 Cor. xv. 32.

32. If \*after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? [let us eat and drink; for to-morrow we die.]

\* Or, to speak *after the manner of men*.

The pointing of Tischendorf's text gives the translation: "If after the manner of men I have fought with beasts at Ephesus, what advantage had I? if the dead rise not, let us eat and drink, for to-morrow we die;" that is, "what advantage had I" in not being killed then? None at all. And "if" the case be so that "the dead are not raised," then say I, as Isaiah said, at ch. xxii. 13, "let us eat," etc. Paul does not say so expressly, but his words are those of Isaiah, from whom he most likely took them.

## (9)

2 Cor. xiii. 1.

1. ... [ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα.]

2 Cor. xiii. 1.

1. . . . [In the mouth of two or three witnesses shall every word be established.]

This passage, like Matt. xviii. 16, is most likely quoted from

\* "The Old Testament in the New," pp. 148, 149.

Deut. xix. 15. And this last passage is quoted by Jesus in John viii. 17, where He prefaces it with, "It is also written in your law." Paul may be supposed to quote it in reference to his coming to Corinth. He says in the next verse, "I told you before" (as if that were *one* witness), "and foretell you, as if I were present, the second time" (as if that were *another* witness), "and being absent now I write, that if I come again" (as if that were a *third* witness), "I will not spare." These are, as it were, the two or three witnesses at whose mouth everything would be established, *i.e.*, which would make it certain that he would do as he said.

## (10)

James ii. 23, 1.p.

23. καὶ ἐπληρώθη ἡ γραφή ἣ λέγουσα  
Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ  
ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ  
[φίλος θεοῦ ἐκλήθη.]

James ii. 23, 1.p.

23. And the scripture was fulfilled  
which saith, Abraham believed God,  
and it was imputed unto him for  
righteousness; and [he was called  
the Friend of God.]

The former clause has been already considered several times, and it is the latter clause only that brings the passage here. It says, "And he was called the Friend of God," which at once suggests the question, Where was he so called? It is the ἐκλήθη that makes it look like a quotation. Now in Isa. xli. 8 are the words, "the seed of Abraham My friend," words spoken by God, as verses 10, 13, 14, and others state; and in 2 Chron. xx. 7 are found these words of Jehoshaphat in prayer to God: "Art not Thou our God who didst drive out the inhabitants of this land before Thy people Israel, and gavest it to the seed of Abraham Thy friend for ever?" In these two places, then, Abraham is called "God's Friend," φίλος θεοῦ, and James most probably took the expression therefrom. It may be as well to remember, however, that the Sept. of Isa. xli. 8 is Ἀβραὰμ ὃν ἠγάπησα "Abraham whom I loved," for the Heb. אַבְרָהָם אֲהָבָה, which Symmachus renders by Ἀβραὰμ τοῦ φίλου μου: also that the Sept. of 2 Chron. xx. 7 is σπέρματι Ἀβραὰμ τῷ ἠγαπημένῳ σου, "to the seed of Abraham, to Thy beloved," the Compl. Ed. reading φίλω for ἠγαπημένῳ, for the Heb. לְרַע אַבְרָהָם אֲהָבָה, rightly rendered in the Authorised Version.



## (11)

1 Pet. i. 24, 25.

24. διότι [πᾶσα σὰρξ ὡς χόρτος, καὶ  
 πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου.  
 ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος αὐτοῦ  
 ἐξέπεσεν· (25) τὸ δὲ ῥῆμα κυρίου μένει  
 εἰς τὸν αἰῶνα.]

1 Pet. i. 24, 25.

24. \*For [all flesh *is* as grass, and all  
 the glory of man as the flower of  
 grass. The grass withereth, and the  
 flower thereof falleth away: (25) But  
 the word of the Lord endureth for  
 ever.]

\* Or, *For that.*

The words at the end of ver. 23, διὰ λόγου ζῶντος θεοῦ καὶ μένοντος, "through the word (or saying) of the living and abiding God," may have recalled those words of Isa. xl. 8, τὸ δὲ ῥῆμα τοῦ θεοῦ ἡμῶν μένει εἰς τὸν αἰῶνα, "but the word of our God remains for ever," לְעוֹלָם לְקַיָּם, "shall stand for ever," and so Peter gives the previous context also, quoting from ver. 6. This passage looks so like a quotation, meaning by that, the adoption of the words of the original, that, though it has no introductory formula, yet if it is not to be regarded as a quotation, it must be held that those only are quotations that are so expressly named by having some words prefixed that show them to be found in or taken from another writing. It may even be said here that διότι, "for that," is the preface.

## (12)

1 Pet. ii. 22.

21. ... καὶ Χριστὸς ἐπαθεν ὑπὲρ ἡμῶν ...  
 (22) [ὃς ἁμαρτίαν οὐκ ἐποίησεν οὐδὲ  
 εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ.]

1 Pet. ii. 22.

21. . . . Christ also suffered \*for us  
 . . . (22) [who did no sin, neither  
 was guile found in his mouth.]

\* Some read, *for you.*

The fifty-third chapter of Isaiah would be a portion of Old Testament scripture with which apostles and evangelists, not to name others also, would be very familiar; and it can be no matter of surprise that Peter should here insert ver. 9, or words that closely resemble that verse, and which at once recal it, more especially as he is here speaking of Christ's sufferings, and His example for imitation.

## (13)

1 Pet. ii. 24, l.p., 25, f.p.

24. ... [οὗ τῷ μώλωπι αὐτοῦ ἰάθητε· (25)  
 ἦτε γὰρ ὡς πρόβατα πλανώμενοι.]

1 Pet. ii. 24, l.p., 25, f.p.

24. . . . [By whose stripes ye were  
 healed. (25) For ye were as sheep  
 going astray.]

Like the foregoing passage, this may be set down as taken

from Isaiah liii., as we find a corresponding expression ending ver. 5, viz., "And with His stripes (or Heb. *bruise*) we are healed." Peter alters the form of the verb, from the *first* person to the *second*, in order to insert the expression in a form proper to a writing in which persons are addressed. And he seems to continue with the quotation, writing of course in the *second* person, "For ye were as sheep going astray," whereas Isaiah has it, "All we like sheep have gone astray" (ver. 6), in the *first* person. In the prophet the words are a confession, "Like sheep we all went astray." Those whom Peter writes to might use the *same* expression, and so he would say to them, "Like sheep ye were going astray," just as in Isaiah the former expression describes the benefit resulting from the Messiah's suffering—"We are healed by His stripe"—which Peter's addressees could adopt, and so he, too, could write to them, "Ye were healed by His stripe."

## (14)

1 Pet. iii. 14, 15.

14. ... [τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε  
μηδὲ παραχθῆτε, (15) κύριον δὲ τὸν  
Χριστὸν ἀγιασάτε] ἐν ταῖς καρδίαις  
ὑμῶν.

1 Pet. iii. 14, 15.

14. . . . [And be not afraid of their  
terror, neither be troubled. (15) But  
sanctify the Lord God] in your  
hearts.

This passage looks so like a quotation from Isaiah viii. 12, 13, that, though no formula introduces it, it may be regarded as such. We have seen already that whilst Peter, in quoting from the Old Testament, does sometimes use introductory formulas, as in 1 Ep. i. 16, *γέγραπται*, "it is written;" ii. 6, *περιέχει ἐν γραφῇ*, "it is contained in scripture;" yet he more frequently leaves them out, the passage being *clearly* seen to have been taken from the Old Testament, as in 1 Ep. ii. 7, 8, which see above in App. Table F. I. (17) and (18); iii. 10—12, see above (19); or the passage bearing so close a resemblance that it was *most likely* quoted, of which there are specimens in this table, as seen in the above four and the following one.

## (15)

1 Pet. iv. 8.

8. πρὸ πάντων δὲ τὴν εἰς ἑαυτοὺς ἀγάπην  
ἐκτενῆ ἔχοντες, ὅτι [ἀγάπη καλύπτει  
πληθὺς ἁμαρτιῶν.]

1 Pet. iv. 8.

8. And above all things have fervent charity among yourselves: for [charity  
\* shall cover the multitude of sins.]

\* Or, *will*. Tisch. text, *covers*.

That Proverbs x. 12 has been used here, in the original Hebrew, but not in the Sept. Version, seems very probable. For the variation from the latter, see the former volume.\*

### GENERAL SUMMARY.

The same thing may be said here that was said in regard to the immediately preceding table, viz., that it may not be deemed requisite; but for completeness it may be as well to add a General Summary.

Of the New Testament writings, *seven* are found in this table, which comprises *five* writers out of the *seven* that quote. The following table exhibits the names of them, as also the number of instances of such quotations that are found in them:

N. Test. writing.	No. of instances.	N. Test. writing.	No. of instances.	N. Test. writing.	No. of instances.
Matthew's Gospel	1	Paul's 1 Ep. to Cor.	2	Peter's 1 Ep. Gen.	5
Luke's Gospel	2	Paul's 2 Ep. to Cor.	1		—
Paul's Ep. to Rom.	3	James' Ep. General	1		15

Thus making *fifteen in all*.

In the historical books, viz., Matthew and Luke's Gospels, *two* are made by Jesus, and *one* by the angel Gabriel. Paul, James, and Peter of course give those in their Epistles.

Of Old Testament writings, *five* are quoted from here, viz., Deuteronomy, Psalms, Proverbs, Isaiah, and Malachi; and the number of places quoted is shown in the following table:—

O. Test. book.	No. of places quoted.	O. Test. book.	No. of places quoted.	O. Test. book.	No. of places quoted.
Deuteronomy	. 1	Proverbs	. 2	Malachi	. 2
Psalms	. 2	Isaiah	. 7 or 8		—
					14 or 15

In reconciling the number of quotations with the number here, it has to be remembered that the *one* from Deut., viz., xix. 15, occurs *twice*, viz., in Matt. xviii. 16, and 2 Cor. xiii. 1; whilst the *one* passage in the angel Gabriel's announcement to Zacharias, viz., Luke i. 17, is compounded of the *two* from Malachi, viz., iii. 1, and iii. 23, 24, and *perhaps of one* from Isa., viz., xl. 3. Also Isa. xl. 13 occurs *twice*, viz., in Rom. xi. 34, and 1 Cor. ii. 16.

\* "The Old Testament in the New," pp. 137, 138.

The remark may be added that the way in which Peter inserts in his first Epistle portions from Isa. liii. and Isa. xl. would lead one to think that there were certain parts of the Old Testament, not which they were more familiar with and hence used them for their special purposes, but which were more adapted to the ends they had in view, and hence they extracted them, either with or without acknowledgment, whenever they thought fit.

# APPENDIX TABLE F. III.

Embraces all those passages which have no introductory formula, and in regard to which it may be *doubted* whether or not they are quotations.

(1)

Rom. iii. 4, f.p.  
3. ... εἰ ἡπίστησάν τινες, μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσῃ;  
(4) μὴ γένοιτο· γινέσθω δὲ ὁ θεὸς ἀληθής, [πᾶς δὲ ἄνθρωπος ψεύστης.]

Rom. iii. 4, f.p.  
3. . . . If some did not believe, shall their unbelief make the faith of God without effect? (4) God forbid: yea, let God be true, [but every man a liar.]

In the former volume\* it was remarked that "these words need not be regarded as a quotation; only they correspond exactly with the original [in the Sept. Version], and may have been in Paul's mind when he was writing." They are found in Ps. cxvi. 11 (Heb.); cxv. 2 (Sept.).

(2)

1 Cor. x. 20.  
19. τί οὖν φημί; ὅτι εἰδωλόθυτόν τι ἔστω, ἢ ὅτι εἰδωλὸν τι ἔστιν; (20) ἀλλ' ὅτι [ἃ θύουσιν, δαιμονίους θύουσιν καὶ οὐ θεῷ.]

1 Cor. x. 20.  
19. What say I then? that the idol is anything, or that which is offered to idols is anything? (20) But, *I say*, that [the things which the Gentiles sacrifice, they sacrifice to devils, and not to God.]

In Deut. xxxii. 17 occur words similar to those here, viz., "They sacrificed to devils, not to God." Moses may be regarded as looking into the future, and telling what Israel would do; or, placing himself in the future, and looking back on what Israel had done. But what Israel then did was just what the heathen were doing, whom they were imitating. But, if it be doubted that Paul had these words in view here, we can take the statement as proceeding from himself. And, perhaps, that is the better opinion to hold in regard to it, more

\* "The Old Testament in the New," p. 16.

especially considering the context *τί οὖν φημί*; "What then do I say?" *ἀλλ' ὅτι*, "but [I say] that."

(3)

2 Cor. ix. 7.

7. ἕκαστος καθὼς προαιρεῖται τῇ καρδίᾳ, μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· [ἡλαρὸν γὰρ δότῃν ἀγαπᾷ ὁ θεός.]

2 Cor. ix. 7.

7. Every man according as he purposeth in his heart, not grudgingly, or of necessity: [for God loveth a cheerful giver.]

In the former volume\* I remarked that "nearly the same words as occur in this passage are found in the Sept. at Prov. xxii. 8, the difference being that *εὐλογεῖ*, "blesseth," is exchanged for *ἀγαπᾷ*, "loveth," and *ἄνδρα*, "man," is omitted"—the Sept. reading, "God blesseth a cheerful and liberal man," whilst here it is, "God loveth a cheerful giver." I have there also shown how the rendering in the Sept. is clearly grounded upon the language "of the original." But I have added that, "in the New Testament the words are not preceded by any quotation-formula whatever, and so need not be considered as cited, but as merely giving the substance of several passages, such as Exod. xxv. 2; Deut. xv. 7—11."

(4) & (5)

2 Tim. ii. 19, f.p. and l.p.

19. ὁ μέντοι στερεὸς θεμέλιος τοῦ θεοῦ ἔστηκεν, ἔχων τὴν σφραγίδα ταύτην [Ἔγνων κύριος τοὺς ὄντας αὐτοῦ,] καὶ [Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου.]  
19. κυρίου c. unc omn al fere<sup>70</sup> vv ut vdr̄tr omn pp<sup>er</sup> pl pp<sup>lat</sup> ... στ (= Gb Sz) χῡ. c. min vix mu.

2 Tim. ii. 19, f.p. and l.p.

19. Nevertheless the foundation of God standeth \* sure, having this seal, [The Lord knoweth them that are his,] And, [Let every one that nameth the name of Christ depart from iniquity.]

\* Or, *steady*.

In Numb. xvi. 5 of the Sept. there are words somewhat similar to those used by Paul, viz., "And God hath known them that are His," which, however, differ from the Hebrew, "The Lord will show who *are* His," as in the authorized version. But the verb will bear to be translated by *knowing*. As to the second passage, if the reading of the received text be followed, it is clear that it can be no quotation. But the best authorities give the reading *κυρίου*, which must be adopted. Yet with this alteration, it does not appear that the passage is a quotation. There is no place in the Old Testament that contains

\* "The Old Testament in the New," pp. 157, 158.

the words, though there are several that express a similar sentiment—*c. g.*, Numb. xvi. 26; Isa. lii. 11. And as the case is so with the latter passage, the former passage may be regarded as standing on a similar footing—that is, neither of them need be considered a quotation.

## (6)

Heb. xi. 21.

21. πίστει Ἰακώβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησεν [καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.]

Heb. xi. 21.

21. By faith Jacob, when he was a dying, blessed both the sons of Joseph; [and worshipped *leaning* upon the top of his staff.]

This passage may be regarded as taken from the Sept. Version of Gen. xlvii. 31 (if it be considered a quotation), inasmuch as the words there occur, though the rendering differs from the original as given in the Masoretic text. But see the former volume\* on the reading thereof. As it looks very like a quotation, those who think so would prefer putting it in the foregoing table.

## (7)

James v. 20.

20. γνωσκέτω ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν ἐκ θανάτου, [καὶ καλύψει πλῆθος ἁμαρτιῶν.]

James v. 20.

20. Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, [and shall hide a multitude of sins.]

See the former volume† for remarks on this passage. I have there added at the close: “There is no need of regarding it as a quotation at all, but merely as an unintentional coincidence of language and partly of idea, inasmuch as no formula occurs strictly binding one to take it as a quotation.”

## (8)

1 Pet. ii. 9.

9. ὑμεῖς δὲ [γένος ἐκλεκτόν, βασιλεῖον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν.]

1 Pet. ii. 9.

9. But ye *are* [a chosen generation, a royal priesthood, an holy nation, \* a peculiar people.]

\* Or, a *purchased people*.

In Exod. xix. 6 we find God saying to the Israelites, “And ye shall be unto Me [a kingdom of priests and an holy nation,]” the second and third appellations here used; and in ver. 5 He had said, “Then shall ye be [a peculiar treasure unto Me above

\* “The Old Testament in the New,” pp. 103, 104.

† Idem, pp. 162, 163.



all people,"] language not unlike the last appellation here given ; and the first may find its groundwork in passages like Deut. vii. 7. But these expressions are addressed to the children of Israel, whereas Peter is writing to Christians—in answer to which it may be said that to the antitype the same epithets are as appropriate as to the type, and as the Israelites stood in this relationship to Christians, what was suitable to them was such to those whom Peter addresses. Yet these appellations need not necessarily be regarded as quotations, since there is nothing so requiring.

## (9)

1 Pet. ii. 24, f.p.

1 Pet. ii. 24, f.p.

24. [ὅς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν] ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον.

24. [Who his own self bare our sins] in his own body on the tree.

In the former volume\* I have said : " These words in 1 Peter are, properly speaking, not a quotation, though bearing an evident reference to these verses in Isa. liii. 4, 11, 12."

No General Summary of such a table as this seems to be required.

\* "The Old Testament in the New," p. 137.

## CONCLUDING CHAPTER.

In examining the quotations from the Old Testament in the New, it is found that most of them are introduced by certain formulas, *e.g.*, καθὼς γέγραπται, "according as it has been written;" λέγει ἡ γραφή, "the scripture says;" ἵνα πληρωθῇ, κ.τ.λ., "that it might be fulfilled," etc. It is also seen that different writers give a preference to different formulas, as is noticed from a certain formula being more frequently used by one than by another, who on the other hand gives more numerous examples of another. Thus, Matthew's Gospel furnishes not a few examples of ἵνα πληρωθῇ, κ.τ.λ., "that it might be fulfilled," etc., whilst Paul's epistles furnish none. The latter, on the other hand, have often the verb λέγει, "says," with the subject ἡ γραφή, "the scripture," or ὁ θεός, "God," or some writer; but the former never has it at all, though λέγοντος, "saying," very often occurs, after a principal verb. It is seen, too, that the same writer does not at all times use the same formula, but uses now one and again another, though, as stated above, he seems to give a preference to some above others. It may be proper to present here in one successive view the introductory formulas which are found in the several writings of the New Testament, and whereby these writings will be seen to be characterized.

## MATTHEW'S GOSPEL.

- i. 22.	τοῦτο δὲ ὄλον γέγονεν ἵνα πληρωθῇ τὸ ῥῆθ' ἐν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος	
- ii. 15.	— — — — —	— — — — —
- 17.	τότε ἐπληρώθη — — — — —	— — — — — 'Ιερεμίου τ. προφ. —
- 23.	ὅπως πληρωθῇ — — — — —	— — — — — τῶν προφητῶν
- iv. 14.	ἵνα — — — — —	— — — — — 'Ησαίου τοῦ προφ. —
- viii. 17.	ὅπως — — — — —	— — — — —
- xii. 17.	ἵνα — — — — —	— — — — —
- xiii. 35.	ὅπως — — — — —	— — — — —
- xxi. 4.	ἵνα — — — — —	— — — — —
- xxvii. 9.	τότε ἐπληρώθη — — — — —	— — — — — τοῦ προφ. 'Ιερεμίου —
35.	ἵνα πληρωθῇ — — — — —	— — — — —

~ii. 5.	οὕτως γὰρ γέγραπται	διὰ τοῦ προφήτου
~iv. 4.	—	—
6.	—	γάρ
7.	πάλιν	—
10.	—	—
xi. 10.	οὕτως ἐστὶν περὶ οὗ γέγραπται	
xxi. 13.	—	—
xxvi. 31.	—	γάρ
ix. 13.	μάθετε τί ἐστὶν	
xii. 7.	εἰ δὲ ἐγνώκετε τί ἐστὶν	
xix. 4.	οὐκ ἀνέγνωτε οὗτι	
xxi. 16.	οὐδέποτε — —	
42.	— — ἐν ταῖς γραφαῖς	
xxii. 31.	οὐκ — τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος	
iii. 3.	οὗτος γὰρ ἐστὶν ὁ ῥηθεὶς διὰ Ἡσαίου τοῦ προφήτου λέγοντος	
xiii. 14.	καὶ ἀναπληροῦνται αὐτοῖς ἡ προφητεία Ἡσαίου ἢ λέγουσα	
xv. 7.	καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαίας λέγων	
xxii. 43.	πῶς οὖν Δαυεὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ, λέγων	
xix. 5.	καὶ εἶπεν, sc. ὁ θεός	xviii. 16. ἵνα
xxii. 24.	Μωϋσῆς —	xix. 18. τό
		2 19. καὶ
		xxii. 37.
		39.
		xxvii. 46.
z xv. 4.	ὁ γὰρ θεὸς ἐνετείλατο λέγων	

Of the forty-one quotations in Matthew's Gospel, it appears from the above table that *eleven* contain the verb *πληρῶω*. The formula is seen in its fullest form in ch. i. 22; and, with *ὑπὸ κυρίου* omitted, in ch. xxi. 4; and it is worthy of notice as it does not occur elsewhere in the New Testament. A passage somewhat like but without a quotation is found in Matt. xxvi. 56, τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν, "Now all this happened that the writings of the prophets might be fulfilled" τοῦτο δὲ ὅλον γέγονεν is not found in the others; and excepting ch. ii. 15, they all omit *ὑπὸ κυρίου*. The name of "the prophet" is mentioned in ch. ii. 17; iv. 14; viii. 17; xii. 17; and xxvii. 9; whilst ch. ii. 23 reads τῶν προφητῶν, and xxvii. 35 τοῦ προφήτου only. In ch. ii. 17 and xxvii. 9, τότε ἐπληρώθη is read, but ἵνα, or ὅπως πληρωθῇ in all the rest.

Again, it appears that *nine* are introduced by *γέγραπται*, either by itself, as in ch. iv. 4; xxi. 13; or with *γάρ* after it, as in ch. iv. 6; 10; xxvi. 31; or *πάλιν* before it, as in ch. iv. 7;

or οὕτως γάρ before it and διὰ τοῦ προφήτου after it, as in ch. ii. 5; or as in ch. xi. 10 with οὗτός ἐστιν περὶ οὗ before it.

Next, *sic* are seen to have reference to the knowledge of those addressed, ἀνέγνωτε being used in ch. xix. 4; xxi. 16; 42; xxii. 31; whilst μάθετε occurs in ch. ix. 13 and ἐγνώκετε in ch. xii. 7. And *four* to recal prophetic utterances, viz., ch. iii. 3; xiii. 14; xv. 7, where Isaiah is specially named, and ch. xxii. 43, which names David. εἶπεν is found in only *two* passages, viz., ch. xix. 5; xxii. 24; and though in Tisch. text of ch. xv. 4, ὁ γὰρ θεὸς ἐνετείλατο λέγων, as in στ, is given, yet his text of 49, with Lachmann's, gives ὁ γὰρ θεὸς εἶπεν, Griesbach marking it ~ and setting forth that it is not unequal. It is supported by BD, l. 124, it (exc. f), vg syr<sup>sch</sup> et<sup>cu</sup> syr<sup>p</sup> ms cop aeth al Ptol Cyr<sup>saep</sup> Ir<sup>int</sup> Hier, whereas the former has c. CEEFGKLSUVX4Θ rell fere omn f syr<sup>p</sup>.

Of the remaining *seven* it may be said that they have no introductory formula, unless some regard the question in ch. xxii. 36 . . . ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; "Which is the great commandment in the law?" as introducing the quotation in ver. 37, which Jesus follows up with the similar words in ver. 38, αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή, "This is the great and first commandment;" adding in ver. 39, δευτέρα δὲ ὁμοία αὐτῇ, "And the second is like to it," before giving the other quotation.

### MARK'S GOSPEL.

- 2 i. 2. καθὼς γέγραπται ἐν τῷ Ἡσαΐα τῷ προφῆτῃ  
vii. 6. καθὼς ἐπροφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται  
2 xi. 17. οὐ γέγραπται ὅτι  
xiv. 27. ὅτι —
- 2 x. 19. τὰς ἐντολὰς οἶδας  
xii. 10. οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε  
26. οὐκ — ἐν τῇ βίβλῳ Μωϋσέως ἐπὶ τοῦ βάτου, κ.τ.λ.  
29. πρώτη (sc. ἐντολὴ πάντων) ἐστὶν  
31. δευτέρα αὕτη
- 2 vii. 10. Μωϋσῆς γὰρ εἶπεν  
xii. 36. Δαυεὶδ — ἐν τῷ πνεύματι τῷ ἁγίῳ  
xii. 19. Μωϋσῆς ἔγραψεν ἡμῖν  
xv. 28. καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα
- iv. 12. ἰνα  
x. 6.  
7.  
xv. 34.

Of the twenty-one quotations in Mark's Gospel, the above table shows that *six* are introduced by *γέγραπται* preceded by *καθώς*, as in ch. i. 2, or *ὡς*, as in ch. vii. 6, the former noting *the where* after, whilst the latter notes it before. It is given more simply in ch. xi. 17; xiv. 27.

The next *six* have regard to the knowledge of those addressed (ch. x. 19; xii. 29; 31) respecting the commandments, while ch. xii. 10, 26, have *ἀνέγνωτε*, and respect "the reading" of scripture.

There are only *three* preceded by *εἶπεν*, *one* by *ἔγραψεν*, and *one* by *ἐπληρώθη*.

The remaining *four* quotations have no formula at all before them.

It may be noted that the quotation in ch. xii. 29 has before it *πρώτη ἐστίν*, as following upon the question in ver. 28, *ποία ἐστὶν ἐντολὴ πρώτη πάντων*; "Which is the first commandment of all?" a circumstance which may be applied to Matt. xxii. 37, to show that it has its preface in ver. 36.

### LUKE'S GOSPEL.

- ii. 23. *καθὼς γέγραπται ἐν νόμῳ κυρίου*  
 iii. 4. *ὡς* — — *βίβλῳ λόγων Ἑσαίου τοῦ προφήτου*  
 iv. 4. *γέγραπται*  
 8. —  
 10. — *γάρ*  
 vii. 27. *οὗτός ἐστιν περὶ οὗ γέγραπται*  
 2 xix. 46. —

- iv. 17. *βιβλὸν τοῦ προφήτου Ἑσαίου, καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον*  
 xx. 17. *τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο*  
 xxii. 37. *ἔτι τοῦτο — — δεῖ τελεσθῆναι ἐν ἐμοί*

- xx. 28. *Μωϋσῆς ἔγραψεν ἡμῖν*

- ii. 24. *κατὰ τὸ εἰρημένον ἐν νόμῳ κυρίου*  
 iv. 12. *εἰρηται*  
 xx. 42. *αὐτὸς Δαυεὶδ λέγει ἐν βίβλῳ ψαλμῶν*

- i. 17.  
 viii. 10. *ἵνα*  
 2 x. 27.  
 xxiii. 46.

- 2 xviii. 20. *τὰς ἐντολὰς οἶδας*

Of the twenty-two quotations in Luke's Gospel, it is seen from the above table that *twelve* use the verb *γράφω* in one form or another; *γέγραπται* is used either simply, as in ch. iv. 4; 8; xix. 46; or followed by *γάρ*, as in ch. iv. 10; or preceded by *καθώς* or *ὡς*, as in ch. ii. 23; iii. 4, and followed by the place; or lastly as in ch. vii. 27, preceded by what indicates the person written of, whereby *eight* quotations are found to prefix it, whilst *three* have *γεγραμμένον*, either generally, as in ch. xx. 17; xxii. 37, or specially, as in ch. iv. 17. The remaining instance is in ch. xx. 28, where *ἔγραψεν* occurs preceded by *Μωϋσῆς*.

*Two* quotations follow: the one, ch. ii. 24, having *κατὰ τὸ εἰρημένον, κ.τ.λ.*, which may be compared with that in ver. 23, viz., *καθὼς γέγραπται, κ.τ.λ.*, and the other, ch. iv. 12, *εἴρηται*. Ch. xx. 42 gives an example of *λέγει*, with a speciality; and ch. xviii. 20 precedes two quotations wherein the knowledge of those addressed is concerned. Perhaps the *two* in ch. x. 27 should be placed under the same head, as in ver. 26 *πῶς ἀναγινώσκεις*; "How readest thou?" occurs; or better still under the first head, as in that same verse there are the previous words, *Ἐν τῷ νόμῳ τί γέγραπται*; "What has been written in the law?" leaving the quotation to be as it were preceded by *ἐν τῷ νόμῳ γέγραπται*.

There would thus be left only *three* quotations without a formula.

### JOHN'S GOSPEL.

xii. 38.	ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ, ὃν εἶπεν	
xiii. 18.	— ἡ γραφή	—
xv. 25.	—	— ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γε-
xix. 24.	— — —	— ἡ λέγουσα [γεγραμμένος
	36. ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφή	—
ii. 17.	ὅτι γεγραμμένον ἐστίν	
vi. 31.	καθὼς ἐστιν	—
	45. — —	ἐν τοῖς προφήταις
x. 34.	οὐκ — —	— τῷ νόμῳ ὑμῶν
xii. 14.	καθὼς — —	
viii. 17.	καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται	
i. 23.	καθὼς εἶπεν Ἡσαΐας ὁ προφήτης	
vii. 38.	— — ἡ γραφή	

vii. 42. οὐχὶ ἡ γραφὴ εἶπεν .

xii. 39. ὅτι πάλιν — 'Ησαίας

xix. 37. καὶ πάλιν ἑτέρα γραφὴ λέγει

Of the sixteen quotations in John's Gospel, the above table shows that *five* have the formula *ἵνα πληρωθῇ*, with *ὁ λόγος* for the subject, as in ch. xii. 38; xv. 25; or *ἡ γραφή*, as in ch. xiii. 18; xix. 24; 36. The former is qualified in ch. xii. 38 by *'Ησαίου τοῦ προφήτου*, and in ch. xv. 25 by *ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος*: the latter is preceded in ch. xix. 36 by *ἐγένετο γὰρ ταῦτα*, "for these things happened," which reminds us of Matthew's expression, *τοῦτο δὲ ὅλον γέγονεν*.

The next *five* have the formula, *ἔστιν γεγραμμένον*, preceded by *καθώς*, in ch. iv. 31; xii. 14; by *ὅτι* in ch. ii. 17; by *οὐκ* in ch. x. 34, which last ends with *ἐν τῷ νόμῳ ὑμῶν*, as ch. vi. 45 with *ἐν τοῖς προφήταις*.

There is only *one* instance of *γέγραπται*, viz., in ch. viii. 17, which may be reckoned with the above.

Of *εἶπεν* there are *four* instances in the prefaces: two, viz., ch. i. 23, xii. 39, having *'Ησαίας* for subject; the other two, viz., ch. vii. 38, 42, having *ἡ γραφή*.

Lastly, following that noticeable formula in ch. xix. 36, *ἵνα ἡ γραφὴ πληρωθῇ*, "that the scripture might be fulfilled," the next verse (37) has only *καὶ πάλιν ἑτέρα γραφὴ λέγει*, "and again another scripture says," to which also the previous formula applies.

## ACTS OF THE APOSTLES.

2	i. 20.		γέγραπται γὰρ ἐν βιβλῳ ψαλμῶν	
	vii. 42.	καθὼς	—	— τῶν προφητῶν
	xiii. 33.	ὡς καὶ ἐν τῷ [πρώτῳ] ψαλμῷ	—	τῷ δευτέρῳ — Ν. H. C. X A B C. 1
	xv. 15.	οἱ λόγοι τῶν προφητῶν, καθὼς	—	
	xxiii. 5.		—	—
	iii. 22.	Μωϋσῆς μὲν εἶπεν		
	vii. 3.	καὶ	—	πρὸς αὐτόν (sc. ὁ θεός, ver. 2)
	33.		—	δὲ αὐτῷ ὁ κύριος
	xiii. 22.	ᾧ	—	μαρτυρήσας (sc. ὁ θεός, ver. 21)



- iv. 25. ὁ διὰ στόματος Δαυεὶδ παιδὸς σου εἰπών  
vii. 26. —  
35. τοῦτον τὸν Μωϋσῆν, ὃν ἠρνήσαντο εἰπόντες  
37. οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἶπας τοῖς υἱοῖς Ἰσραὴλ  
39. ... οἱ πατέρες ἡμῶν ... (40) εἰπόντες τῷ Ἀαρὼν
- ii. 25. Δαυεὶδ γὰρ λέγει εἰς αὐτόν  
34. — δὲ αὐτός (sc. Δαυεὶδ)  
vii. 49. καθὼς ὁ προφήτης λέγει  
xiii. 35. διότι καὶ ἐν ἑτέρῳ —
- iii. 25. ... ὁ θεὸς ....., λέγων πρὸς Ἀβραάμ
- ii. 16. ἀλλὰ τοῦτο ἐστὶν τὸ εἰρημένον διὰ τοῦ προφήτου  
xiii. 40. βλέπετε οὖν μὴ ἐπέλθῃ τὸ εἰρημένον ἐν τοῖς προφήταις
- xiii. 34. οὕτως εἶρηκεν  
vii. 6. ἐλάλησεν δὲ οὕτως ὁ θεός  
xxviii. 25. καθὼς τὸ πνεῦμα τὸ ἅγιον — διὰ Ἡσαίου τοῦ προφ. πρὸς τοὺς πατ.  
ἡμῶν λέγων
- vii. 31. ἐγένετο φωνὴ κυρίου  
viii. 32. ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν ἦν αὕτη iv. 11.  
xiii. 47. οὕτως γὰρ ἐντέταλται ἡμῖν ὁ κύριος

Of the twenty-nine quotations in the Acts of the Apostles, only *one*, viz., ch. iv. 11, is without a formula; but of all the rest no two are alike. However, notwithstanding this, there are some expressions that occur repeatedly.

The above table shows that *γέγραπται* is the leading word in the formulas that preface *six* quotations, limited in ch. vii. 42 by ἐν βίβλῳ τῶν προφ.: in ch. i. 20 by ἐν βίβλῳ ψαλμῶν: and in ch. xiii. 33 by ἐν τῷ πρώτῳ ψαλμῷ.

Again, it is seen that *εἶπεν* is the leading word in *four* of them, and the participle in *five* more; the first of the former having *Μωϋσῆς* for subject, ch. iii. 22; two others, viz., ch. vii. 3, and xiii. 22, having ὁ θεός understood, and the other, ch. vii. 33, ὁ κύριος: and of the latter, the first, ch. iv. 25, having ὁ θεός, as ver. 24 shows; the next two *Μωϋσῆς*, in ch. vii. 26; 37; and the last two, ch. vii. 35; 39, οἱ πατέρες ἡμῶν.

Once more, *λέγει* is the leading word in *four* of them, and *λέγων* occurs in *one* other. The subject of the first two, in ch. ii. 25; 34, is *Δαυεὶδ*, expressed in the former, and under-

stood in the latter; in ch. vii. 49, it is ὁ προφήτης, sc. Ἡσαΐας: and in ch. xiii. 35, it is ὁ θεός, understood, as may be drawn from οὕτως εἴρηκεν, the introductory formula in the verse before, whose subject it evidently is. Some may prefer to supply ἡ γραφή as the subject, understanding ψαλμῷ after ἐτέρῳ, and referring back to ver. 33. In ch. iii. 24, ὁ θεός goes along with λέγων.

Two pairs still remain with leading words; τὸ εἰρημένον being found in ch. ii. 17; xiii. 41, qualified in the former by διὰ τοῦ προφήτου Ἰωήλ, in the latter by ἐν τοῖς προφήταις: and ἐλάλησεν in chs. vii. 6, xxviii. 25, the former having for subject ὁ θεός, the latter, τὸ πνεῦμα τὸ ἅγιον, with the channel διὰ Ἡσαΐου τ. προφ., and the objects πρὸς τοὺς πατ. ὕμῳ.

The remaining three, in chs. vii. 31, viii. 32, xiii. 47, differ among themselves, as well as from the rest.

## PAUL'S EPISTLE TO THE ROMANS.

i. 17.	καθὼς γέγραπται	x. 15.	καθὼς γέγραπται
ii. 24.	— —	xi. 8.	— —
2 iii. 4.	— —	2 26.	— —
7 10.	— —	xii. 19.	— γάρ
iv. 17.	— —	xiv. 11.	— —
viii. 36.	— —	xv. 3.	— —
ix. 13.	— —	9.	— —
2 33.	— —	21.	— —
iv. 3.	τί γὰρ ἡ γραφή λέγει		
6.	καθάπερ καὶ Δαυεὶδ — τὸν μακαρισμὸν τοῦ ἀνθρώπου, κ.τ.λ.		
vii. 7.	εἰ μὴ ὁ νόμος ἔλεγεν		
ix. 15.	τῷ Μωϋσεὶ γὰρ λέγει		
17.	— γὰρ ἡ γραφή τῷ Φαραῶ		
25.	ὥς καὶ ἐν τῷ Ὡσηὲ λέγει		
x. 6.	ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως —		
11.	— γὰρ ἡ γραφή		
16.	Ἡσαΐας γὰρ —		
19.	πρῶτος Μωϋσῆς —		
{ 20.	Ἡσαΐας δὲ ἀποτολμᾷ καὶ —		
{ 21.	πρὸς δὲ τὸν Ἰσραὴλ —		
xi. 2.	ἡ οὐκ οἶδατε ἐν Ἠλίᾳ τί — —		
4.	ἀλλὰ — αὐτῷ ὁ χρηματισμός;		
9.	καὶ Δαυεὶδ —		
2 xv. 10.	— πάλιν —		
12.	καὶ πάλιν Ἡσαΐας —		

iv. 18. κατὰ τὸ εἰρημένον	ix. 7. ἀλλ'
ix. 9. ἐπαγγελίας γὰρ ὁ λόγος οὗτος	x. 13.
12. ἐρρέθη αὐτῇ	18. μενούργε
26. καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς	xi. 34.
27. Ἡσαίας δὲ κρᾶζει ὑπὲρ τοῦ Ἰσραήλ	xii. 20.
29. καὶ καθὼς προείρηκεν Ἡσαίας	xiii. 9. τὸ γάρ
x. 5. Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τήν, κ.τ.λ.	
xiii. 9. καὶ εἴ τις ἑτέρα ἐντολή, ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται, ἐν τῷ	

Of the fifty-six quotations in Paul's Epistle to the Romans, the above table shows that *γέγραπται* occurs in *sixteen* places, introducing no fewer than *twenty-five* quotations.

Again, *λέγει* is the leading word in the preface to *sixteen* quotations, and *ἔλεγεν* occurs *once*, in ch. vii. 7. It is worthy of notice that, excepting *two* in ch. iv., viz., ver. 3 and 6, and *two* in ch. xv., viz., ver. 10 and 12 (to the quotation in ver. 11, preceded by *καὶ πάλιν*, *λέγει* may be supplied), all the other instances are found in chs. ix., x., and xi. An explanation of this will be given afterwards. The subject of the *λέγει*, *i.e.*, who it is that says, generally accompanies it. It is sometimes *ἡ γραφή*, as in ch. iv. 3; ix. 17; x. 11; xi. 2; sometimes *Μωϋσῆς*, as in ch. x. 19; or *Δαυεὶδ*, as in ch. iv. 6; xi. 9; or *Ἡσαίας*, as in ch. x. 16; 20; 21; xv. 12; sometimes *ὁ θεός* understood, as in ch. ix. 15; 25, and ch. xv. 10; 11; unless it be that *ἡ γραφή* may be supplied, as *καθὼς γέγραπται* occurs before in ver. 9, introducing a quotation. The remaining two have for subject, ch. x. 6, *ἡ ἐκ πίστεως δικαιοσύνη*: ch. xi. 4, *ὁ χρηματισμός*.

Other *eight* quotations are found with no leading word, unless it be that *εἰρημένον* occurs in ch. iv. 18, and *ἐρρέθη* in ch. ix. 12 and 26; the remaining five being different from these and among themselves.

*Sic* quotations appear with no introductory formula.

#### PAUL'S FIRST EPISTLE TO THE CORINTHIANS.

i. 19.	γέγραπται γάρ	ii. 16.
31.	ἵνα καθὼς —	x. 20. ἀλλ'
ii. 9.	ἀλλὰ —	26.
2 iii. 19.	— —	28.
ix. 9. ἐν γὰρ τῷ Μωϋσέως νόμῳ	—	xv. 25.
x. 7.	ὥσπερ —	27.

xiv. 21.	ἐν τῷ νόμῳ	—	xv. 32.
xv. 45.	οὕτως καὶ	—	55.

xv. 54. τότε γενήσεται ὁ λόγος ὁ γεγραμμένος

vi. 16. φησὶν

Of the nineteen quotations that are found in Paul's First Epistle to the Corinthians no fewer than *eight* have no introductory formula, as seen from the above table, which shows also that *γέγραπται* is the leading word in the preface to *nine*, accompanied by *γάρ* in i. 19; iii. 19; ix. 9; by *καθὼς* in i. 31; ii. 9; by *ὥσπερ* in x. 7; and *οὕτως* in xv. 45. The place *where* is indicated in ix. 9, by ἐν τῷ Μωϋσέως νόμῳ, and in ch. xiv. 21, by ἐν τῷ νόμῳ, not however here "the law of *Moses*," but "the law," in which term *Isaiah* is included.

Only *two* quotations remain, the one in ch. vi. 16, introduced by *φησὶν*, which is found elsewhere only *once*, viz., in Heb. viii. 5, and the other in ch. xv. 54, prefaced by τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, "Then shall come to pass the saying which is written." Some may be inclined to include in this the quotation in ver. 55.

#### PAUL'S SECOND EPISTLE TO THE CORINTHIANS.

viii. 15. καθὼς γέγραπται	vi. 2. λέγει γάρ	ix. 7.
ix. 9. — —	17. — κύριος	xiii. 1.
	18. — — παντοκράτωρ	
iv. 13. κατὰ τὸ γεγραμμένον	16. καθὼς εἶπεν ὁ θεός	

Of the nine quotations found in Paul's Second Epistle to the Corinthians the above table shows that *two*, viz., in ch. viii. 15 and ix. 9, have καθὼς γέγραπται, the formula that is met with most frequently in the First Epistle; and *one*, viz., in ch. iv. 13, has the corresponding one κατὰ τὸ γεγραμμένον.

*Three* quotations have λέγει, viz., in ch. vi. 2, where ὁ θεός may be the subject; in ver. 17, where κύριος is expressed; and ver. 18, where παντοκράτωρ occurs besides.

*One* quotation, viz., in ch. vi. 16, prefixes καθὼς εἶπεν ὁ θεός, so that these *four* places, with 1 Cor. vi. 16, where φησὶν

is used, are the only places in the two Epistles to the Corinthians where a form of the verb *γράφω* is not found in a formula to a quotation.

Of course in the former, as here in ch. ix. 7, and xiii. 1, there are quotations with no preface.

#### PAUL'S EPISTLE TO THE GALATIANS.

iii. 10.	γέγραπται γάρ	iii. 16.	οὐ λέγει ... ἀλλ'	iii. 6.	καθώς
13.	ἔτι —	iv. 30.	τί — ἡ γραφή;	11.	ἔτι
iv. 27.	— —			12.	ἀλλ'

iii. 8. προῖδοῦσα δὲ ἡ γραφή ... προεσηγγελίσατο τῷ Ἀβραάμ

v. 14. ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται, ἐν τῷ

Of the ten quotations in Paul's Epistle to the Galatians, *γέγραπται* occurs *three* times, as is seen above; *λέγει* occurs *twice*, once in ch. iii. 16, with *ὁ θεός* understood as the subject, and again in ch. iv. 30, with *ἡ γραφή*, which is the subject of *προεσηγγελίσατο* in ch. iii. 8, as if "the scripture," gifted with foresight, *προῖδοῦσα*, "made known the gospel to Abraham before;" and yet it was *the words* quoted from scripture, and hence properly called "the scripture," that contained the announcement, and thus conveyed the glad tidings to him.

The preface to the quotation in ch. v. 14, reminds of that in Rom. xiii. 9. *Three* quotations have no formula.

#### PAUL'S EPISTLE TO THE EPHESIANS.

iv. 8.	διὸ λέγει	v. 31.	
v. 14.	— —	vi. 2.	ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ

There are only *four* quotations in this epistle, *two* of which prefix *διὸ λέγει*, viz., ch. iv. 8; v. 14; *one*, viz., ch. v. 31, has no preface; and the *other*, viz., ch. vi. 2, has also no preface, though the words in the middle, quoted above, may be looked on by some as having a similar use.

## PAUL'S TWO EPISTLES TO TIMOTHY.

2 1 Tim. v. 18. λέγει γὰρ ἡ γραφή

2 2 Tim. ii. 19.

In the First Ep. to Tim. v. 18 there is a preface, followed by what seem to be *two* quotations, the former taken from Deut. xxv. 4, and found also in 1 Cor. ix. 9, where it is introduced by ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται, the latter found in the *same* word in Luke x. 7, and with τῆς τροφῆς instead of τοῦ μισθοῦ in Matt. x. 10, but not taken from the Old Testament, as it does not occur there. The most probable conclusion is that it was taken from a gospel, which would thus show that ἡ γραφή was applied to writings beyond the Old Testament; in other words, that the canon of the New Testament was being formed, and already contained the writing from which Paul here quotes. And such a supposition receives support from what is read in 2 Pet. iii. 16, where Peter speaks of Paul's epistles, ὡς καὶ ἐν πάσαις ἐπιστολαῖς, "as also in all (his) epistles;" and then adds ὡς καὶ τὰς λοιπὰς γραφάς, "as also the remaining scriptures," from which expression the inference is evident that Paul's epistles were part of αἱ γραφαί, or "the scriptures."

In the Second Ep. to Tim. ii. 19 there are also seemingly *two* quotations, but without any preface, the former taken from Numb. xvi. 5, but the latter not occurring in the Old Testament, unless it be ver. 26 there.

## PAUL'S EPISTLE TO THE HEBREWS.

- |       |      |   |                                  |
|-------|------|---|----------------------------------|
| i.    | 6.   | ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει |                                  |
|       | 7.   | καὶ πρὸς μὲν τοὺς ἀγγέλους                                      | —                                |
| 2     | 8.   | πρὸς δὲ τὸν υἱόν  |                                  |
| iii.  | 7.   | καθὼς   | — τὸ πνεῦμα                      |
| v.    | 6.   | καθὼς καὶ ἐν ἐτέρῳ  | — [τὸ ἅγιον                      |
| viii. | 8.   | μεμφόμενος γὰρ αὐτοῖς   | —                                |
| x.    | 5.   | εἰσερχόμενος εἰς τὸν κόσμον                                     | —                                |
| xiii. | 6.   | ὥστε θαρροῦντας ἡμᾶς λέγειν                                     |                                  |
| iii.  | 15.  | ἐν τῷ λέγεσθαι  |                                  |
|       | ii.  | 6.  | διεμαρτύρατο δὲ πού τις λέγων    |
| 3     | ii.  | 12.   | λέγων                            |
|       | vi.  | 13.   | ὁ θεός ... ὥμοσεν καθ' ἑαυτοῦ, — |
|       | ix.  | 20.   | —                                |
|       | xii. | 26.   | νῦν δὲ ἐπήγγελλται —             |

- vii. 21. διὰ τοῦ λέγοντος πρὸς αὐτόν
- 2 i. 5. τίνι γὰρ εἶπεν ποτε τῶν ἀγγέλων  
xii. 21. Μωϋσῆς —
- 2 x. 30. οἶδαμεν γὰρ τὸν εἰπόντα
- i. 13. πρὸς τίνα δὲ τῶν ἀγγέλων εἰρηκέν ποτε;  
iv. 3. καθὼς —  
2 4. — γὰρ πού  
xiii. 5. αὐτὸς γὰρ —
- x. 15. μετὰ γὰρ τὸ προειρηκέναι
- iv. 7. καθὼς προεῖρηται
- v. 5. ἀλλ' ὁ λαλήσας πρὸς αὐτόν  
xi. 18. πρὸς ὃν ἐλαλήθη  
vii. 17. μαρτυρεῖται γὰρ  
viii. 5. φησὶν  
xii. 5. ἥτις ὑμῖν ὡς νίοις διαλέγεται x. 37.  
20. οὐκ ἔφερον γὰρ τὸ διαστελλόμενον xi. 21.

Of the thirty-eight quotations in Paul's Epistle to the Hebrews, only *two* have no preface, viz., x. 37 and xi. 21, unless ch. xiii. 6 be added to the number, where, though λέγειν occurs, yet ἡμᾶς is the subject, and has no connection with an Old Testament one.

There are no fewer than *seventeen* quotations, not including ch. xiii. 6, in which λέγειν in one form or other is the leading word of preface. Sometimes, as the above table shows, it is λέγει, with ὁ θεός for subject, as in ch. i. 6; 7; 8; 9; 10—12; v. 6; with κύριος, as in viii. 8; with ὁ Χριστός, as in ch. x. 5; and τὸ πνεῦμα τὸ ἅγιον, as in ch. iii. 7. Sometimes the subject is not expressed, but the context makes it known; and in ch. i. 8, 9; 10—12 λέγει itself has to be supplied. Again, it is λέγων that is the leading word, having ὁ θεός for subject in vi. 13; ὁ Χριστός understood in ch. ii. 12; 13; Μωϋσῆς, in ch. ix. 20; τις, in ch. ii. 6; and in ch. xii. 26, τὸν ἀπ' οὐρανῶν. Also in ch. vii. 21, where τοῦ λέγοντος is used, it is κύριος that speaks, as the next words, ὥμοσεν κύριος, show.

Again, *five* quotations have in their preface either εἶπεν or εἰπόντα, viz., ch. i. 5, where there are two quotations, of which



*εἶπεν* is used, with *ὁ θεός* understood as the subject, the latter being introduced by *καὶ πάλιν* only, which shows, however, that *εἶπεν ὁ θεός* is to be supplied; and ch. xii. 21, where *Μωϋσῆς* is the subject; also ch. x. 30, which has two quotations, joined by *καὶ πάλιν*, and preceded by *τὸν εἰπόντα*, who is pointed out in *λέγει κύριος* that follows.

Also *five* quotations have *εἶρηκεν* as the leading word in their introductory formulas, ch. i. 13 having *ὁ θεός* to be supplied, as also iv. 3 and 5; and ch. xiii. 5, where the *αὐτός* points back to *ὁ θεός*, in ver. 4, and forward to *κύριος*, in ver. 6. One quotation, viz., ch. x. 16, 17, which includes *λέγει κύριος*, "saith the Lord," is prefaced by *προειρηκέναι* as the leading word, which the previous clause intimates to have been done by *τὸ πνεῦμα τὸ ἅγιον*, "the Holy Spirit," a clear proof that "the Holy Spirit" is "Jehovah." The preface in ch. iv. 7 to the quotation there, viz., *καθὼς προείρηται*, rather refers to the previous citation of it in ch. iii. 7—11, where it is introduced by *καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον*, "as saith the Holy Spirit," which of course is equally appropriate here; but along with that may be taken the other words found here, viz., *ἐν Δαυεὶδ λέγων μετὰ τοσοῦτον χρόνον*, "saying in David after such a time," where the writing or writer is mentioned.

The remaining *six* quotations have different prefaces from the foregoing and from one another. The subject is *ὁ θεός* in ch. v. 5; vii. 17 (as ch. v. 6 shows); and ch. viii. 5; ch. xi. 18 was also spoken by God, though the verb does not express it, which has also to be said of ch. xii. 20.

It cannot fail to have been remarked how many quotations are adduced as having been spoken by God. To this point we shall afterwards return, when I shall endeavour to account for it.

It will also have been noticed that *καὶ πάλιν* is several times used to introduce a quotation which is of course preceded by another. Thus in ch. i. 5 it is found introducing a quotation from 2 Sam. vii. 14, which is preceded by one from Ps. ii. 7, prefaced by *τίμι γὰρ εἶπέν ποτε τῶν ἀγγέλων*, a formula to be supplied from the second quotation. Again, in ch. ii. 12, there is a quotation from Ps. xxii. 23, introduced by *λέγων*, and followed in ver. 13 by two quotations, each preceded by *καὶ πάλιν*.

the former being taken from Isa. viii. 17, and the latter from ver. 18. Some think that, if the quotations are here taken from two consecutive verses, there is no need of their having *καὶ πάλιν* between them; but no authority leaves out the *καὶ πάλιν*, and hence they conclude that the former must be looked for elsewhere, *e.g.*, in 2 Sam. xxii. 3 or Ps. xviii. 3. But that such an argument is not conclusive the next instance may show. In ch. x. 30 there is a quotation introduced by *οἶδαμεν γὰρ τὸν εἰπόντα*, and taken from Deut. xxxii. 35, which is found also in Rom. xii. 19 in the same words, and prefaced by *γέγραπται γάρ*, both quotations ending with *λέγει κύριος*, "saith the Lord." Now this quotation is here followed by *καὶ πάλιν*, which introduces another, but that other is the next verse in Deuteronomy (ver. 36). It so happens that it is also found in Ps. cxxxv. 14, but there would seem to be no occasion for the apostle to go there for it, when he had it so near as the next verse.

#### JAMES'S GENERAL EPISTLE.

- iv. 5. ὅτι κενῶς ἡ γραφή λέγει  
 6. διὸ —  
 2 ii. 23. καὶ ἐπληρώθη ἡ γραφή ἣ λέγουσα  
 ii. 11. ὁ γὰρ εἰπὼν ... εἶπεν καὶ

ii. 8. εἰ μέντοι νόμον τελεῖτε βασιλικὸν κατὰ τὴν γραφήν

v. 20.

If the last part of ch. ii. 23 and ch. v. 20 be excepted from quotations, there will remain *five* passages as such in James's General Epistle, in *two* of which *λέγει* is the leading word, *viz.*, ch. iv. 5, where *ἡ γραφή* is the subject, and ch. iv. 6, where the same subject may be understood. In ch. ii. 23 there is a similar preface, *ἡ γραφή ἣ λέγουσα*, "the scripture which says," *ἐπληρώθη* being predicated of it. And in ch. ii. 8, *κατὰ τὴν γραφήν*, "according to the scripture," preceded the quotation, a formula not unlike in meaning to the *καθὼς γέγραπται* so often met with in other places. These *four* prefaces, then, may go together. There is only *one* more, and it has *εἶπεν*, *viz.*, ch. ii. 11.

## PETER'S FIRST EPISTLE.

i. 16. διότι γέγραπται	i. 24. διότι	ii. 22.	iii. 10.
	2 ii. 7.	2 24.	14.
ii. 6. — περιέχει ἐν γραφῇ	9.	25.	iv. 8.

This table shows that there are only *two* quotations in Peter's First Epistle that are introduced by a formula, viz., ch. i. 16, having γέγραπται, and ch. ii. 6 having περιέχει ἐν γραφῇ. It also shows that there may be other *eleven* quotations, or passages that have been drawn from the Old Testament, yet some may not consider all of these as quotations, but only those in ch. i. 24; ii. 7; 22; 24; 25; iii. 10; 14; and others, not all of these. However it may be regarded, it is clear that Peter's manner is to have no formula, rather than to have one, judging from the passages that are cited with prefaces and those that have none.

## PETER'S SECOND EPISTLE.

ii. 22. συμβέβηκεν αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας

Two proverbs follow this introductory formula, of which the former occurs in Prov. xxvi. 16, but the latter is not found in the Old Testament. However, Peter's word, παροιμίας in the singular requires only one.

## JOHN'S REVELATION.

Ch. ii. 27 is the only passage reckoned a quotation, though there are allusions to the Old Testament scattered through the book perhaps in greater profusion than in any other writing.

Looking at the quotations which are introduced by formula, and omitting the rest, as not bearing on this next point, the above tables show that sometimes the passage is *definitely* prefaced, i.e., the writing or writer thereof whence the quotation is drawn is mentioned by name; sometimes it is *indefinitely* prefaced, i.e., the writing or writer thereof is not expressly mentioned; or again, it is prefaced with great generality, it being only stated that e.g., "scripture" is quoted, and sometimes not even that.

Reviewing the tables with this object in view, in order to see how many introductory formulas are to be assigned to each of these three divisions in the respective writings of the New Testament which contain quotations, the following result is obtained :—

Matthew has *definitely* prefaced *ten*, in *six* of which formulas *Ἡσαίας* is mentioned by name, viz., in ch. iii. 3; iv. 14; viii. 17; xii. 17; xiii. 14; xv. 7; in *two* *Ἱερεμίας*, viz., in ch. ii. 17; xxvii. 9; in *one* *Μωϋσῆς*, viz., in ch. xxii. 24; and in *one* *Δαυεὶδ*, viz., in ch. xxii. 43. The passage which *Μωϋσῆς εἶπεν* would of course be looked for in the Pentateuch; that which *Δαυεὶδ* spake, in the book of Psalms; Jeremiah's two in *his* book of prophecies, as he is styled *ὁ προφήτης*, and so the six of Isaiah, similarly styled, in his.

Matthew has *indefinitely* prefaced *seven*, i.e., he has not referred to any writer or writing in special, but merely to one of a class, or to the class itself. Thus, in *six* introductory formulas, viz., in ch. i. 22; ii. 5; 15; xiii. 35; xxi. 4; xxvii. 35, he uses *διὰ τοῦ προφήτου*, "through the prophet," which tells that the writer belonged to that class, but not which it was; and in ch. ii. 23 is found *διὰ τῶν προφητῶν*, which points out the class only.

And he has prefaced *fifteen* quite generally, using sometimes only *γέγραπται*, as in ch. iv. 4; 6; 7; 10; xi. 10; xxi. 13; xxvi. 31; or again, *ἐν ταῖς γραφαῖς*, as in ch. xxi. 42; and without that, though it is implied, as in ch. xix. 4; xxi. 16; and perhaps not implied, as in ch. ix. 13; xii. 7; or again, an expression that it was God who said it, as in ch. xv. 4; xix. 5; xxii. 31, though from the first two quoted passages it would be known that Exodus and Genesis were drawn upon; and thus they might be referred to the indefinite list.

Mark has *six definite* introductory formulas, *three* mentioning *Μωϋσῆς*, viz., ch. vii. 10; xii. 19; 26; *two* *Ἡσαίας*, viz., ch. i. 2; vii. 6; and *one* *Δαυεὶδ*, viz., ch. xii. 36. Of course the first three are from the Pentateuch, and one of them, viz., ch. xii. 26, states the particular part, the expression being *ἐν τῇ βίβλῳ Μωϋσέως ἐπὶ τοῦ βάλτου*, "in the book of Moses at the bush," i.e. in the section headed "the bush." As in Matthew, *Ἡσαίας* is here also styled *ὁ προφήτης*, and in ch. i. 2 the phrase *ἐν τῷ Ἡσαίᾳ*

may be rendered "*by* Isaiah," *ἐν* denoting the agent, whence it would appear that he was the author of the writing; or *ἐν* may have its *local* meaning, and be rendered "*in* Isaiah," thus giving the title of the book, which however would imply that he was the writer.

Mark has *one indefinite* preface, in ch. x. 19, where occurs τὰς ἐντολὰς οἶδας, "Thou knowest the commandments," as that refers to, and recalls at once, the giving of the law recorded in Exodus. The *two* prefaces in ch. xii. 29; 31, which speak of the first and second commandments, could they be as readily referred to the Pentateuch, should also be placed under this head.

There remain only *four* which are quite general prefaces, viz., in ch. xi. 27; xii. 10; xiv. 27; xv. 28, in *two* of which is the word γέγραπται, and in the other two its derivative, γραφή.

Luke in his Gospel has *six definite* introductory formulas, *two* naming "the law," viz., ii. 23; 24; *one* Μωϋσῆς, viz., ch. xx. 28; *one* Δαυεῖδ, viz., ch. xx. 42; and *two* Ἡσαίας, viz., ch. iii. 4; iv. 17. The first *two* of course point to the Pentateuch, and so does the *one* with Μωϋσῆς: that with Δαυεῖδ adds ἐν βίβλῳ ψαλμῶν, in the book of Psalms; and the *two* with Ἡσαίας point to his prophecies, the first speaking of "the book of the sayings of Isaiah the prophet," without saying that he wrote them, and the other of "the book of the prophet Isaiah," which implies it.

Luke has, like Mark, only *one indefinite* preface, viz., in ch. xviii. 20, where the same phrase occurs as that found in Mark, and which points to Exodus.

But he has *eight* which are quite *general*—giving sometimes γέγραπται, as in ch. iv. 4; 8; 10; vii. 27; xix. 46; or τὸ γεγραμμένον, as in ch. xx. 17; xxii. 37; or εἴρηται, as in ch. iv. 12.

All the quotations in John's Gospel have introductory formulas, whereof *six* are *definite*, viz., *three* mentioning "the law," as in ch. viii. 17; x. 34; xv. 25; where, while the first refers to the Pentateuch, the other *two* are followed by quotations from "the book of Psalms," which let us see that "the law" is sometimes to be taken in an extensive sense, as embracing all the Old Testament; and hence these two places might more properly be placed afterwards. The other *three*

name *Ῥσαίας*, viz., ch. i. 23 ; xii. 38 ; 39 ; either simply, as xii. 39, or with the title, *ὁ προφήτης*.

John has *one indefinite* preface, viz., in ch. vi. 45, where occurs *ἐν τοῖς προφήταις*, which points to the class of writers.

And he has *nine* prefaces that are quite *general*, giving sometimes *ἡ γραφή*, as ch. vii. 38 ; 42 ; xiii. 18 ; xix. 24 ; 36 ; 37 ; sometimes *γεγραμμένον ἐστίν*, as ch. ii. 17 ; vi. 31 ; xii. 14.

Luke in his Acts of the Apostles has given no fewer than *sixteen definite* introductory formulas, in *nine* of which the name of the writing or writer is mentioned, viz., *Μωϋσῆς*, in ch. iii. 22 ; vii. 37 ; *Δαυίδ*, in ch. ii. 25 ; 34 ; iv. 25 ; *Ῥσαίας*, in ch. viii. 32, comp. v. 30 ; xxviii. 25 ; *βίβλος ψαλμῶν*, in ch. i. 20 ; xiii. 33 ; and in the remaining *seven* it is clear what writing is quoted from, though the name is not given, viz., in ch. iii. 25 ; vii. 3 ; 6 ; 31 ; 33—in all of which *ὁ θεός* is the subject, who speaks to Abraham, as in the first three, or to Moses, as in the last two—Genesis and Exodus are the writings ; and ch. vii. 35 ; 39, in which the formulas recall Exodus. Some may prefer placing these *seven* in the quite general list, as no special place is named.

Luke next has *five* that are *indefinite*, naming only *ὁ προφήτης* or *οἱ προφῆται*, as in ch. ii. 16 ; vii. 42 ; 49 ; xiii. 40 ; xv. 15.

And he has *six* that are quite general, viz., in ch. vii. 26 ; xiii. 22 ; 34 ; 35 ; 47 ; xxiii. 5 ; unless ch. vii. 26 be referred to the first kind, as it is evident that Moses spake it, and the quotation would be found in Exodus.

Paul in his Epistle to the Romans has *fourteen* introductory formulas that are certainly *definite*, or which name the writer or the book, as ch. vii. 7, *ὁ νόμος* : ch. x. 5 ; 19, *Μωϋσῆς* : ch. iv. 6 ; xi. 9, *Δαυίδ* : ch. ix. 27 ; 29 ; x. 16 ; 20 ; 21 ; xv. 12, *Ῥσαίας* : ch. ix. 25, *ᾠσῆς* : ch. xi. 2 ; 4 ; *ἐν Ῥλίῳ*, where the section of 1 Kings is named thus, that contains an account of the incident ; and other *five* that may be reckoned *definite*, though the book is not named, since the quotation can be at once referred to its place, as ch. iv. 18 ; ix. 9 ; 12 ; 15 ; 17 ; in all of which the speaker is God, and the writings are Genesis and Exodus, the former for the first three, and the latter for the next two.

In no fewer than *sixteen* places does *γράφεται* occur, viz., ch.



i. 17; ii. 24; iii. 4; 10; iv. 17; viii. 36; ix. 13; 33; x. 15; xi. 8; 26; xii. 19; xiv. 11; xv. 3; 9; 21; in only *one* of which, viz., ch. iv. 17, does it approach the *definite* form, from the nature of the quotation. Besides these there are *six* places where also the formulas may be reckoned quite general, viz., ch. iv. 3; ix. 26; x. 6; 11; xiii. 9; xv. 10. Some may prefer calling the *five* formerly mentioned and the *one* mentioned just above *indefinite*, whereby there would be *fourteen* of the *first* kind, *six* of the *second*, and *twenty-one* of the *third*.

Paul in his First Epistle to the Corinthians has only *two* that can be called *definite*, viz., in ch. ix. 9 and xiv. 21, in the former of which is ἐν τῷ Μωϋσέως νόμῳ, giving both book and writer, and in the latter ἐν τῷ νόμῳ, "in the law," which however there means "Isaiah."

The quite *general* form, γέγραπται, occurs in ch. i. 19; 31; ii. 9; iii. 19; x. 7; xv. 45—*six* places in all; besides which, φησὶν appears in ch. vi. 16; and ὁ λόγος ὁ γεγραμμένος in ch. xv. 54, making *eight* altogether of the *last* kind.

All the introductory formulas in Paul's Second Epistle to the Corinthians belong to the quite *general* kind, and are found in ch. iv. 13; vi. 2; 16; 17; 18; viii. 15; ix. 9, being *seven* in all.

In Paul's Epistle to the Galatians, there are *two* formulas which may be reckoned *definite*, viz., in ch. iii. 8; 16; as the book of Genesis is evidently quoted from by them.

The remaining *five* belong to the *general* kind, viz., in ch. iii. 10; 13; iv. 27, where γέγραπται is used; ch. iv. 30, ἡ γραφή, and ch. v. 14.

Paul in his Epistle to the Ephesians has only *one* formula that may be set down as *definite*, viz., in ch. vi. 2, where Exodus is quoted from as containing the commandments, though it is not named. The other *two* are quite general.

And in his First Epistle to Timothy the *one* formula is quite general.

Paul in his Epistle to the Hebrews has *thirty* introductory formulas, but of these no more than *seven* can be set down as *definite*; indeed, some would be disposed to make the number less. In ch. ix. 20 occurs λέγων, "saying;" and ver. 19 names Μωϋσῆς: in ch. xii. 21 it is Μωϋσῆς εἶπεν: in ch. xii. 20 is



τὸ διαστελλόμενον, which points out the same section; in ch. xi. 18; vi. 13, God speaks to Abraham; in ch. viii. 5, to Moses; and in ch. iv. 7 it is "in David," *i.e.*, in the Psalms. These are the *seven* that may be treated as *definite*.

The remaining *twenty-three* are quite *general*. Sometimes it is God that speaks, as in ch. i. 5; 6; 7; 8; 13; iv. 4; v. 5; 6; xii. 26; xiii. 5; in which *ten* places, though He is not named, it is readily seen from the context that it is God who speaks. Sometimes He is called Lord, as in ch. x. 30; viii. 8; vii. 21; 17; and sometimes it is the Holy Ghost that is named, as in ch. iii. 7; 15; iv. 3; x. 15; thus giving *eight* places more. It is Jesus who is the speaker in *two* others, *viz.*, in ch. ii. 12; x. 5; and the remaining *three* are in ch. ii. 6; xii. 5; xiii. 6; the first using *τις*, "a certain one;" the second, *παράκλησις*, "exhortation;" and the last *ἡμᾶς λέγειν*, "we may say."

The *five* introductory formulas in James's Epistle may be looked on as *general*, unless one should choose to except ch. ii. 8; 11; the former mentioning *νόμον βασιλικόν*, and the latter what God spake as commandments—both pointing to the Pentateuch. Yet the first view is preferable.

The *two* prefaces in Peter's First Epistle are quite general too.

But the *one* in his Second Epistle is *definite*. It evidently points to the book of Proverbs.

This General Summary in detail, while it shows that there are *seventy-six* introductory formulas set down as *definite*, *viz.*, *ten* in Matthew, *six* in Mark, *six* in Luke, *six* in John, *sixteen* in Acts, *nineteen* in Romans, *two* in 1 Corinthians, *two* in Galatians, *one* in Ephesians, *seven* in Hebrews, and *one* in 2 Peter, shows also that only *fifty-seven* of these name the writer or the book, whereof Matthew has *ten*, Mark *six*, Luke *six*, John *six*, as before; but Acts only *nine*, Romans only *fourteen*, 1 Corinthians *two*, Hebrews only *three*, and 2 Peter *one*.

Isaiah is named *twenty-one* times, *viz.*, *six* times by Matthew, *twice* by Mark, *twice* by Luke, *thrice* by John, *twice* in Acts, and *six* times in Romans.

Moses is named *eleven* times, *viz.*, *once* by Matthew, *thrice* by Mark, *once* by Luke, *twice* in Acts, *twice* in Romans, and *twice* in Hebrews.

David occurs *nine* times, viz., *once* in Matthew, *once* in Mark, *once* in Luke, *thrice* in Acts, *twice* in Romans, and *once* in Hebrews.

The Law occurs *eight* times, viz., *twice* in Luke, *thrice* in John, *once* in Romans, and *twice* in 1 Corinthians.

Jeremiah is found only *twice*, viz., in Matthew. And Psalms by themselves only *twice* also, viz., in Acts. And ἐν Ἑλλά the same number in Romans.

Hosea is met with *once*, viz., in Romans; and 2 Peter quotes *once* from Proverbs.

Now this is a small number of writers of the Old Testament, from whom quotations are taken, mentioned by name. There are only *five*, viz., *Moses*, *David*, *Hosea*, *Isaiah*, and *Jeremiah*. And an equally small number of writings is named; not more than *four*, viz., the *Law*, *Psalms*, *Proverbs*, and the *Elias* section, found in 1 Kings. It need scarcely be remarked here, that there is a larger number both of writers and writings that are quoted from, but with them we are not at present concerned.

Beginning with the latter—the writings—and taking the Law first, it will be understood that the name, when applied definitely or in a more limited use, means the Pentateuch, or the five books of Moses, as they are called. An instance of this may be met with in Luke ii. 23, where Exodus xiii. 2 is quoted; or ver. 24, where Lev. xii. 8 is quoted. Also in John viii. 17, which quotes Deut. xix. 15; in Rom. vii. 7, which quotes Exod. xx. 17, or Deut. v. 21; and lastly in 1 Cor. ix. 9, which quotes Deut. xxv. 4. Thus are *Exodus*, *Leviticus*, and *Deuteronomy* quoted from as contained in or forming parts of “the Law.” And the name is deserving of notice. In Luke ii. 23; 24, it is called “the law of the Lord;” in 1 Cor. ix. 9, “the law of Moses;” and in John viii. 17, “your law,” i.e., the law of the Jews. Perhaps the passage Rom. vii. 7 looks upon “the law” as taken in its most limited sense, i.e., as meaning “the ten commandments,” one of which is quoted there. But there are *three* passages which show that it must be understood more widely than according to the usage of the former passages. In 1 Cor. xiv. 21 the introductory formula is, “In the law it is written,” and then follows a quotation from Isa. xxviii. 11, 12.

What conclusion can be drawn but that it sometimes was extended to embrace the division called "the Prophets," as well as what was usually called "the Law"? But in John x. 34 we find our Lord "answered them, Is it not written in your law, 'I said, ye are gods'?" words quoted from Ps. lxxxii. 6. He thus extends the name so as to include the Psalms. And He does the same thing in John xv. 25, where it is recorded that He said "that the word might be fulfilled that is written in their law, 'They hated Me without a cause;'" a word taken from Ps. xxxv. 19, or lxix. 5. "The Law" would thus seem to embrace, when used in its most comprehensive sense, the whole of the Old Testament, the Psalms, and the Prophets, along with the Pentateuch. But, when so used, it could not have the limiting term "of Moses." *That* restricted it to the Pentateuch, which it could designate also without being so limited, as has been seen above. But in its most limited sense it means the law of the ten commandments given from Sinai, and graven on the two tables of stone.

Passing next to the Psalms, it is sometimes quoted from as a book, sometimes it is a psalm that is quoted. Thus in Acts i. 20 there is the preface, "It is written in the book of Psalms," followed by *two* quotations: one from Ps. lxix. 26, the other from Ps. cix. 8; and referring back to ver. 16 we find the statement, "This scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake before concerning Judas," which, taken in connection with what is read in ver. 20, shows that David wrote these psalms, as their titles also set forth, and by the inspiration of the Holy Ghost. Again, in Luke xx. 42 is the preface, "And David himself saith in the book of Psalms," which is followed by a quotation from Ps. cx. 1. Here also mention is made of the book of Psalms, and the psalm quoted is ascribed to David. Moreover, by comparing what is said in Mark xii. 36 (and He is speaking of the same thing), "For David himself said by the Holy Ghost," his inspiration is asserted. In Acts xiii. 33 occurs the introductory formula, "as it is also written in the first psalm," and then comes a quotation from Ps. ii. 7 (see for this various reading at pp. 64, 65); and at ver. 35, "Wherefore he saith also in another *place* or *psalm*," there follows a quotation from Ps. xvi. 10; but

though a psalm is quoted from, it may be disputed whether the word to be supplied should be *place* or *psalm*, the latter, however, finding support from the next verse speaking of David, whose name is connected with the Psalms.

The Proverbs is not directly mentioned, but only by implication in that preface in 2 Pet. ii. 22, "That of the true proverb hath happened unto them," which is followed by a quotation from Prov. xxvi. 11.

Lastly, under this head attention must be directed to the introductory formula met with in Rom. xi. 2: "Wot ye not what the scripture saith ἐν Ἠλῳ, in Elias?" rather than, of Elias; the former rendering being regarded as the name of the section from which the quotation is made in ver. 3; 1 Kings xix. 10 or 14 being the words quoted: and from 1 Kings xix. 18 is taken the quotation in ver. 4, which has the preface, "What saith the answer of God unto him?" The only other mention of a section will be noticed presently.

Passing next to the writers, we take Moses first; and different expressions are found in connection with his name. Sometimes it is, "Moses said." Thus, in Mark vii. 10, that preface occurs simply, followed by two quotations, one from Exod. xx. 12 (or Deut. v. 16), the other from Exod. xxi. 17 (or Lev. xx. 9); but the former is the fifth commandment, *spoken by God Himself*, in the hearing of the Hebrews, from Mount Sinai; a fact which is implied in ver. 9, where our Lord says, "Full well ye reject the commandment of God;" and the latter is one of "the judgments" which God bade Moses "set before them" (Exod. xxi. 1); so that it also God commanded. But the phrase found in Mark is correct, as Moses it was who "said" the words; and, as recorded in Deut. v., he rehearsed the ten commandments and others besides, the chapter beginning with, "And Moses called all Israel, and said unto them." Again, in Matt. xxii. 24, that simple preface occurs, followed by a quotation from Deut. xxv. 5. Also in Rom. x. 19, from Deut. xxxii. 21; and in Heb. xii. 21, from Deut. ix. 19. In Heb. ix. 20, occurs a quotation from Exod. xxiv. 8, introduced by λέγων, "saying," which ver. 19 refers to Moses, who is there described as performing certain actions, mentioned more particularly in Exod. xxiv., where at ver. 4 we read, "And Moses

wrote all the words of the Lord;" and then, at ver. 7, "He took the book of the covenant, and read," a procedure very likely referred to in the beginning of Heb. ix. 19. In Acts iii. 22, is found a longer preface, viz., "Moses truly said unto the fathers," followed by a quotation from Deut. xviii. 15, 16, 18, 19; the first part of which is met with again in Acts vii. 37, preceded by, "This is that Moses which said unto the children of Israel;" these two last passages stating to whom Moses spake. We advance now to those which intimate that "Moses wrote." Deut. xxv. 5, we have seen above, was quoted in Matt. xxii. 24, with the preface, "Moses said;" but in Mark xii. 19 and Luke xx. 28 the introductory formula is, "Moses wrote unto us." The former phrase is correct, as Moses spake it to the Hebrews as he was rehearsing the Divine commandments, statutes, and judgments to be observed by them (Deut. i. 1, 3, 5; iv. 1, 40, 45; v. 1; vi. 1; viii. 1; xii. 1). And it is worth noticing that it was Sadducees whom Mark and Luke represent as using the latter phrase, "Moses wrote." Now we are prepared for this by what was found in Exod. xxiv. 4, "Moses wrote all the words of the Lord," though that writing does not refer to the present quotation, which is found in Deuteronomy. But in Deuteronomy itself are found instances of writing, *e. g.*, ch. xxxi. 24, "When Moses had made an end of writing the words of this law in a book;" ver. 22, "Moses therefore wrote this song;" ver. 9, "And Moses wrote this law;" ch. xxviii. 58, "the words of this law that are written in this book." These first and last extracts tell us that there was a book in which the words of the law were written; and the first and third, that Moses wrote. Were not the Sadducees right in using the phrase which Mark and Luke report? And it refers to Deuteronomy. Following the preface with its quotation in Mark xii. 19, there is another in ver. 26, where our Lord says to these Sadducees, "Have ye not read in the book of Moses?" giving afterwards a quotation from Exod. iii. 6. Instead, then, of finding fault with them for saying, "Moses wrote unto us," when they quote Deuteronomy, He Himself calls the book of Exodus "the book of Moses," or rather, in quoting Exod. iii. 6, states that He takes it from "the book of Moses," for "the book of Moses" might include more than Exodus, or

need not necessarily be limited to that book. But the preface in that ver. 26 has more than what is given above. It continues with "at the bush how God spake to him, saying," where I understand "at the bush," ἐπὶ τοῦ βάλτου, as designating the section or part of the book from which the quotation is made, and not that God spake there these words to him. This, indeed, was true; but to express it, another order of the words, such as Origen gives, viz., ὡς εἶπεν ἐπὶ τῆς βάλτου αὐτῷ ὁ θεός, would be required. This, then, is the other reference to a special part of a writing in the Old Testament. Only one preface remains, that in Rom. x. 5, where the words, "Moses describeth the righteousness which is of the law," precedes a quotation from Leviticus xviii. 5. The word Paul uses is γράφει, "writes;" and thus from these introductory formulas the conclusion is plain that Moses' writings are met with in Exodus, Leviticus, and Deuteronomy.

David comes next. And sometimes here also it is simply "David says." For example, in Rom. xi. 9, followed by a quotation from Ps. lxxix. 23, 24; and in Acts ii. 34, followed by a quotation from Ps. cx. 1. This last quotation is found also in Matt. xxii. 43, with the preface, "How then doth David in spirit call Him Lord, saying;" in Mark xii. 36, with the preface, "David himself said by the Holy Ghost;" and in Luke xx. 42, "And David himself saith in the book of Psalms." In this last preface we find the *writing* named, and in the two former his inspiration stated, which is declared as plainly in the introductory formula in Acts iv. 25, "who by the mouth of Thy servant David hast said," which precedes a quotation from Ps. ii. 1, and is addressed to God, as ver. 24 shows. And the same is found in Hebrews; for, while in ch. iii. 7 are the words, "as the Holy Ghost saith," followed by a quotation from Ps. xcv. 7—11, there occurs before the quotation of Ps. xcv. 7, in Heb. iv. 7, the preface, "Again He limiteth a certain day, 'To-day,' saying in David, after so long a time; as it has been said before, 'To-day if ye will,'" etc., where ἐν Δαυεὶδ λέγων may be taken in one or other of two senses, either by viewing ἐν as designating him *by* whom the Holy Ghost spake, or by taking it in its *local* signification, as denoting the name of the book, so that "David" would stand for "the book of Psalms."



with which his name is connected. Only two prefaces remain: one in Acts ii. 25, "David speaketh concerning Him," with a quotation from Ps. xvi. 8—11; and the other in Rom. iv. 6, "As also David speaketh of the happiness of the man to whom God imputeth righteousness without works," after which comes the quotation from Ps. xxxii. 1, 2.

All the quotations, then, with which David's name is connected, are found taken from the book of Psalms, which, however, does not imply that he is regarded as the writer of all the psalms.

There is *one* quotation expressly named as taken from Hosea, viz., in Rom. ix. 25, from Hos. ii. 25, prefaced by, "as He (*i.e.*, God) saith also in Osee." That it is God who speaks it, is evident from the connection in which Paul introduces the passage, as well as the passage itself. And the phrase ἐν Ὡσηέ here, like ἐν Δαυίδ in Heb. iv. 7, may have one or other of two meanings, either "*in* Hosea," *i.e.*, in the book known by his name, or "*by* Hosea," *i.e.*, by the person so called.

The simplest form in which Isaiah is brought in, is in the introductory formula, "Isaiah says." This occurs in Rom. x. 16, before a quotation from Isa. liii. 1; in Rom. x. 20, before one from Isa. lxxv. 1; and in Rom. xv. 12, before one from Isa. xi. 10. It is somewhat fuller in Rom. x. 21, "But to Israel he saith," followed by Isa. lxxv. 2; in Rom. ix. 27, "Esaias also crieth concerning Israel," after which comes a quotation from Isa. x. 22, 23; in Rom. ix. 29, "and as Esaias said before," followed by Isa. i. 9; and in John xii. 39, "Esaias said again," which is followed by Isa. vi. 9, 10. There are some formulas where Isaiah is spoken of not as simply "saying," but as "prophesying," *e.g.*, in Matt. xv. 7, "Well did Esaias prophesy of you, saying," and then comes Isa. xxix. 13; in Mark vii. 6, "Well hath Esaias prophesied of you . . . as it is written," followed by the same quotation. Corresponding with this is the formula in Matt. xiii. 14, "And in them is fulfilled the prophecy of Esaias, which saith," Isa. vi. 9, 10, being the passage quoted. Most commonly, then, is the name "the prophet Isaiah" met with in introductory formulas, at least, in the Gospels. For example, in Matt. iii. 3, "This is he that was spoken of by the prophet Esaias, saying," Isa. xl. 3; ch. iv. 14, "which was spoken by Esaias the prophet, saying," from Isa.



viii. 23—ix. 1; ch. viii. 17, from Isa. liii. 4; ch. xii. 17, from Isa. xlii. 1—4; in John i. 23, “as said the prophet Esaias,” preceded by a quotation from Isa. xl. 3; and in ch. xii. 38, “that the saying of Esaias the prophet might be fulfilled, which he spake,” with a quotation from Isa. liii. 1, the occurrence of which at ver. 38 accounts for the *πάλιν*, “again,” in ver. 39. That these sayings or prophecies were committed to writing is evident from such formulas as these: Luke iii. 4, “as it is written in the book of the words (*i. e.*, sayings) of Esaias the prophet, saying,” followed by a quotation of Isa. xl. 3—5; ch. iv. 17, “And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written,” and the quotation is from Isa. lxi. 1, 2. Now, in Acts, instead of being called “the book of the prophet Esaias,” it is simply called “Esaias the prophet,” as appears from ch. viii. 28, “read Esaias the prophet;” ver. 30, “heard him read the prophet Esaias;” ver. 32, “The place of the scripture which he read was this,” that is, Isa. liii. 7, 8. When, then, it is here said that he “*read* Esaias,” it is manifest that it was *the book* that went by that name; and it is called “Esaias the prophet.” And the same meaning is to be attached to the expression found in the introductory formula in Mark i. 2, “as it is written in Esaias the prophet,” which is followed first by a quotation from Mal. iii. 1, then by one from Isa. xl. 3. I take *ἐν τῷ Ἑσαία τῷ προφήτῃ*, here, then, to designate the book, giving *ἐν* its *local* meaning, which it may have, as was shown also in Rom. ix. 25, and Heb. iv. 7. If *ἐν* has here the meaning *by*, it would be difficult to explain how the quotation from Mal. iii. 1, which comes first, was written *by* Isaiah. Besides, *γέγραπται ἐν* would not be the expression to use for “written *by*,” though *ἐν τῷ Ὡσηὲ λέγει*, “says in (*i. e.*, by) Hosea,” or *ἐν Δαυεὶδ λέγων*, “saying in (*i. e.*, by) David,” would be correct, God the Holy Ghost speaking *in* them, and thus His word being uttered *by* them. *γέγραπται ἐν* means properly “written in,” which suggests a book, and, as we saw in Acts, so here it is called, “Esaias the prophet.” The article *τῷ* is found in Rom. ix. 25, as well as here. Now, as in Heb. iv. 7, we found the book of Psalms called “David,” though he did not pen all

of them, but as having written perhaps the most of them, so here one need not wonder that the book is called "Esaïas the prophet;" and while one quotation is taken from it, the first is made from Mal. iii. 1. Might not all the prophetic books, when forming one volume, have been called by that prophet's name whose writings came first? This is surely not more wonderful than naming a book by its *first* word, thus calling the *first* book "Bereshith," "In the beginning," which we know as *Genesis*; the *next*, "Ve eleh Shemoth," "And these (are) the names," *i.e.*, *Exodus*; and so with some others. Thus, then, as the Hebrews named some books by the first word, or words, might they not in a similar way name the prophetic roll by the first book in it? There is one introductory formula more, *viz.*, in Acts xxviii. 25, where Paul says, "Well spake the Holy Ghost by Esaïas the prophet unto our fathers, saying," succeeded by a quotation from Isa. vi. 9, 10, which has occurred *twice* already. This preface shows that Isaiah was only the channel *through* whom the Holy Ghost caused His utterances to flow, so that when it was said in John xii. 39, "Esaïas said," or in Matt. xiii. 14, "the prophecy of Esaïas, which says," it was really the Holy Ghost that said it through him, and who gave him the prophetic word to declare.

The name of Jeremiah occurs only *twice*, and that accompanied with the title prophet, *viz.*, in Matt. ii. 17, where the formula, "Then was fulfilled that which was spoken by Jeremy the prophet, saying," introduces a quotation from Jer. xxxi. 15; and in Matt. xxvii. 9, where the same formula precedes a quotation from Zech. xi. 12, 13. But how such a quotation has been thus prefaced is considered elsewhere.

Thus far we have seen that only in two places, *viz.*, Mark xii. 26 and Rom. xi. 2, are portions of a book or writing referred to when a quotation is made. We are familiar with the reference to chapter and verse. But it should be borne in mind that that is of late date, inasmuch as the division into chapter and verse is of modern execution. It is said that "about A.D. 1248 Cardinal Hugo de Santo Caro, while preparing a concordance, or index of declinable words, for the *whole Bible*, divided it into its present chapters, subdividing *them* in turn into several parts by placing the letters A, B, C,

D, etc., in the margin, at equal distances from each other, as we still see in many old printed books, *e.g.*, Stephens' N. T. of 1550. Cardinal Hugo's divisions (unless indeed he merely adopted them from Lanfranc or some other scholar) soon took possession of copies of the Latin Vulgate; they gradually obtained a place in later Greek manuscripts, especially those written in the west of Europe, and are found in the earliest printed and all later editions of the Greek Testament, though still unknown to the Eastern Church." As to the division into verses, it is said that "Cardinal Hugo's divisions by letters of the alphabet, as well as those adopted by Sanctus Pagninus in his Latin version of the whole Bible (1528), having proved inconveniently large, Robert Stephens, the justly celebrated printer and editor of the Greek Testament, undertook to form a system of verse-divisions, taking for his model the short verses into which the Hebrew Bible had already been divided, as it would seem, by Rabbi Nathan, in the preceding century. We are told by Henry Stephens (Pref. N. T. 1576) that his father Robert executed this design on a journey from Paris to Lyons '*inter equitandum*;' that is, we presume, while resting at the inns on the road."\* So much, then, for this division into chapters and verses. The ancient writings had no such divisions, but were written continuously. And the plan followed, in quoting from them, would be by naming the writer or the book, which we have seen was occasionally done; or by naming the class of writings to which it belonged, such as "in the prophets;" or without naming at all, but introducing the quotation quite generally, such as by "it is written;" or without any preface whatever.

Before concluding this chapter, another point may be considered. In a former volume, *viz.*, "The Old Testament in the New," the quotations from the Old Testament that are found in the New are classified according to their agreement with, or variation from, the original Hebrew, as also the Septuagint Version; and as we have seen in this volume that various forms of expression are used in the introductory formulas, the question may be asked, "Is there any connection between the latter and the former?" Does the form of expression in the introductory

\* See "Scrivener's Introd. to Criticism of N. T.," pp. 58—60.

formula show the agreement with, or variation from, the original of the quoted passage? Now, this question is found answered both in the affirmative and in the negative. Surenhusius, for instance, in *Præfat. ad Βίβλος Καταλλαγῆς*, writes: "Videndum est prius quâ allegandi formulâ utantur apostoli, ex quâ statim dignoscere licet, quare sequentia verba hoc, et non alio modo allegaverint, atque ad veterem Scripturam Hebræam plus minusve attenderint; sic alium sensum involvit illa allegandi formula Ἐρρήθη; alium Γέγραπται, etc.;" while Dr. Davidson, in *Introd. to Old Test.* p. 178, says: "It is impossible to regard these introductory formulas as direct indications of the modes in which quotations are made. We cannot infer from them, *à priori*, the degree of accuracy with which the Old Testament will be adduced. Hence Surenhusius was mistaken." An easy method of proving the one side or the other would be to take those passages wherein, for instance, γράφω in one form or another occurs, and see if they all agree with their originals, or vary from them; and, if the latter, whether it is to the same extent or not. Or again, an equally easy way would be to take all those passages that are set down in the table which shows, for instance, the agreement of a quotation-passage with the Hebrew original, when the Septuagint correctly renders it, and see if the same introductory formula is used for them all; or the table which shows the agreement of a quotation-passage with the Hebrew original, when the latter has *not* been correctly rendered in the Septuagint, and observe the result; or any of the other tables. Yet all this investigation need not be gone through, unless minute accuracy be required. There is a shorter way still. We have seen that the same passage is quoted by different writers; also, by the same writer in the same or in different writings; and, as bearing on this point, it may be asked: "Is the same formula always used to introduce the quotation, when the quoted passage is given in the same words? or, if a different formula is used in one place from that in another, does *that* show its agreement with, or variation from, the original?" For proof: we find Deut. xxxii. 35 quoted in the same words in Rom. xii. 19 and Heb. x. 30; yet the former prefixes γέγραπται γάρ, and the latter οἶδαμεν γὰρ τὸν εἰπόντα. Again, take Ps. ii. 7, quoted in Acts xiii. 33, and

introduced by ὡς καὶ ἐν τῷ πρώτῳ ψαλμῷ γέγραπται, in Heb. i. 5 f.p. with no prefix, and in Heb. v. 5 with ἀλλ' ὁ λαλήσας πρὸς αὐτόν: yet the words are the same in all, and the quotation agrees with both the Hebrew and the Septuagint. Once more, take the first passage in the Old Testament quoted by several writers, viz., Gen. ii. 24, found in Matt. xix. 5, and introduced by εἶπεν, in Mark x. 7, 8 with no introductory formula, in 1 Cor. vi. 16 with φησὶν inserted, and in Eph. v. 31 with no prefix; yet three of these agree substantially in form, though differing from the Hebrew and from the Septuagint, which also varies from the Hebrew; and the other, 1 Cor. vi. 16, agrees with the three in the portion quoted there. We thus find different formulas prefixed to the same quoted passage, in the same words, in different writings; which is sufficient to settle the point without further inquiry.

Yet, though the introductory formula may not show how far the quotation will agree with or vary from the original, it need not be supposed that the diversity arises from caprice on the part of the writer. It may not have been always a matter of indifference with him whether he should use this form or that. There may be *some* reason for one of the several formulas being used by him in a particular instance, whilst another writer might have used another formula. Or, he may prefer using a particular formula more frequently than another would, and have some good reason for so doing, whilst the other may have equally good reason for using another in preference. It need not be a mere matter of taste or whim, that one formula is used and not another. But this matter cannot be settled *à priori*. Only an examination of the books and their particular formulas can enable one to suggest a reason. Now, in the first part of this chapter we have seen, for instance, that in Matthew's Gospel πληροθῆ or ἐπληρώθη occurs *eleven* times; γέγραπται introduces *nine* quotations; ἀνέγνωτε, or some word appealing to the knowledge of those addressed, *six* times, and so on. And may not there be inferred to be a connection between these formulas and the condition of those for whom Matthew wrote? The verb γέγραπται, "it is written," suggests that they had the Scriptures, and would acknowledge them as authoritative; ἀνέγνωτε, "ye have read," that they had perused

them; and πληρωθῇ, "might be fulfilled," that they knew these Scriptures contained prophecies, whose fulfilment Matthew brings under notice. Again, Paul, in his Epistle to the Romans, uses γέγραπται *sixteen* times before *twenty-five* quoted passages of the Old Testament; and λέγει (ἔλεγεν *once*) as many times; and not only so, but very frequently names the writer who says what he quotes. In his First Epistle to the Corinthians, out of *nineteen* quotations, he introduces *nine* by γέγραπται, while *eight* have no introductory formula; and in his Second Epistle, out of the *nine* quotations three occur with γέγραπται, or γεγραμμένον, and four with λέγει or εἶπεν prefixed. Now, γέγραπται, "it is written," refers to *Scripture*, to what we call the Old Testament, and shows that Paul takes for granted the acquaintance with it, to a certain extent at least, of those to whom he wrote, on which point he could not be far wrong, seeing that the Old Testament, or at least Moses and the prophets (Acts xiii. 15, 27, 44), were read in the synagogues at the meetings on the Sabbath,—a practice which was continued in the Christian Church; shows also that they will allow what Scripture says to be authoritative, inasmuch as he supports his arguments therefrom. Again, λέγει, "says," when accompanied by the name of a writer, Isaiah for instance, intimates much the same as an appeal to his writing, but carries along with it the acknowledgment that what he says is more than merely a man's word, in fact, is God's word delivered through him, and would be accepted as such. The church at Rome or at Corinth would not consist of Jewish Christians only, or of Gentile Christians only, but would be made up of both; and thus the circumstances of those to whom the writings were addressed, or for whom they were written, may be seen to have had some influence in the selection of particular formulas. This appears strikingly in the Epistle to the Hebrews; for, of the *thirty-eight* quotations, no fewer than *seventeen* at least are introduced by λέγειν in one form or another; εἰπεῖν or εἰρήκειν (simple or compounded) in one form or another prefaces *twelve* more; and the remaining *six* that have introductions, though having different leading words, yet point therein to what is spoken or enjoined. And I have previously observed that it cannot fail to have been



remarked how many quotations are introduced as having been spoken by God. This Epistle was written for Hebrew Christians, and thus may it be noticed that they were addressed differently from Gentile Christians. Seemingly it was enough for them to be told that "God says" so and so; while the Gentiles are referred to *written* documents for what is adduced. Yet this distinction must not be carried too far. Paul's Epistle to the Romans should prevent it, where we have seen these two modes used with about equal frequency.

Attention to the circumstance that the attainments of those addressed, or their acquaintance with the Old Testament, influenced to a certain extent the writers in their employment of particular introductory formulas in preference to others, may help to extricate one occasionally from a difficulty. Thus, in the Gospels when the same passage is quoted, one might expect the same formula to preface it. And yet it is not found so. For example, Zech. ix. 9 is quoted in Matt. xxi. 5, and in John xii. 14, 15; and, while the latter is prefaced with *καθὼς ἔστιν γεγραμμένον*, "according as it is written," the former has *τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ρηθὲν διὰ τοῦ προφήτου λέγοντος*, "now all this came to pass that it might be fulfilled which was spoken by the prophet, saying;" as if John would send his readers to written documents, and teach them that there were inspired records given to God's chosen people in former times, and which he would have them read; while Matthew assumes an acquaintance on the part of his readers with them, and an admission of their prophetic contents, and would draw their attention to the occurrence related as a fulfilment thereof, besides intimating that it took place for that purpose, and was foreseen by God, who alone could declare it so long beforehand, and did "utter it through the prophet." But, what is more to the purpose here, we find the evangelists recording that our Lord adduced the Old Testament, and prefaced the same passage with different formulas: for example, Ps. cx. 1 is quoted in Matt. xxii. 44, in Mark xii. 46, and in Luke xxii. 42, 43, besides other places in the New Testament; and while Matthew gives our Lord's preface as, *Πῶς οὖν Δαυεὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον λέγων*, "How then does David in spirit call him Lord, saying;" Mark has, *αὐτὸς Δαυεὶδ εἶπεν ἐν*



τῷ πνεύματι τῷ ἁγίῳ, "David himself said in (or by) the Holy Spirit;" and Luke, καὶ αὐτὸς Δαυεὶδ λέγει ἐν βίβλῳ ψαλμῶν, "and David himself says in the book of Psalms;" and the question may arise, Which of these prefaces did our Lord use? or, did He use none of them, but another form from which these could be derived, and so much of which each evangelist could use as suited his purpose, without having his veracity impugned? Was it such a formula as this: "How then does David himself in (or by) the Holy Spirit call Him Lord, saying in the book of Psalms?" from which each evangelist took as much as was needed for the circumstances of the people for whom he wrote? On this point Dr. Davidson writes (in Sac. Herm. p. 452): "As the first (viz. Matthew) wrote to Jewish rather than Gentile converts, he simply mentions the Old Testament writer, presuming that his readers were familiar with the inspired records of their own nation. Mark, having Gentile or Roman converts prominently in view, but not to the exclusion of Jews, is more explicit; 'for David himself said by the Holy Ghost.' All whom he addressed might not have admitted David's authority, from ignorance of the divine source whence his inspirations came. Luke, again, is more minute, because he designed his Gospel almost wholly for Gentile converts, who were less acquainted with the Jewish scriptures. He specifies, therefore, not only the writer, but the book: 'and David himself saith *in the book of Psalms*.' Thus," continues Dr. Davidson, "the attainments of the persons to whom in the first instance the various parts of the New Testament were directed, influenced the nature and form of the prefixes under consideration."

Another reason which would induce the writer to prefer one formula to another may be found in the purpose he had in view in making the quotation. We have seen that in the Epistle to the Hebrews λέγειν or εἶπεν, "to say," in one form or another, is used most frequently. His purpose, then, was to tell that the words which follow were "spoken," and he adduces them to derive support to the argument he is advancing or the position he is defending, knowing that they will be allowed to be authoritative by those to whom he writes. If

the Jewish scriptures are quoted with a "Moses said," or "Isaiah says," prefixed, the readers, he knows, will acknowledge it as coming from God, equally with the quotation introduced by "God says." In the Epistle to the Romans *γράφεται*, "it is written," occurs as often as *λέγειν*, "to say," thus showing that the apostle refers those to whom he writes to *scriptures* for the source of what he quotes—to a written document for proof of what he advances. This point is well put by Dr. Townson, in his "Discourses on the Four Gospels": "St. Paul has one mode of citing the Old Testament to the Hebrews, and another to the churches of which the Gentiles were members; in the former case he agrees with St. Matthew, in the latter with St. Mark and St. Luke. And in this respect there is so much uniformity of the apostle and two evangelists, that we may justly conclude it was not accidental, but designed by him and them, for the same purpose of suiting their style to the small measure of scriptural knowledge which they might well suppose many of their readers to possess. By which means the unlearned or new-converted Gentiles were instructed, that what was offered to them as the word of God, 'which came in old time,' was to be found in the books of scripture; and, if Judaizers crept in and perplexed them with doctrines of an oral or traditionary law, were furnished with this reply to such teachers: When the apostles and evangelists, who have been our more immediate guides, propose to us any part of the Mosaic economy, they allege only what is *written*, and what they carefully inform us to be so." Again, if a writer wished to show the fulfilment of a prophecy, he would employ a different formula from that which he uses to support an argument. And thus, in Matthew's Gospel *πληρωθῆ* is the most frequent form, and tells what kind of writings those are from which he brings forward his extracts, viz., prophetic scriptures, and he connects what he records with such writings by showing that they receive their fulfilment in the circumstances he relates.

This last head—the purposes for which quotations were made from the Old Testament—opens up a new field. It involves a thorough discussion of the internal forms of quotations, in

which would have to be treated of, the use made by our Lord and His apostles and disciples of the Jewish scriptures, whether in their original Hebrew form or in the Greek version, as bearing on the nature of their contents, and the purposes they are made to serve. In other words, an answer to the question, Why do they quote from the Old Testament? would have to be given. But on such a subject we do not at present enter.

NOTE REFERRED TO AT PAGES 154, 155.

In the Hebrew Bible are found the prophecies of Jeremiah and his Lamentations: the former called simply by his name יְרֵמְיָה, and placed second among the נְבִיאִים אַחֲרֵוֹנִים or Later Prophets, the latter called אֵיכָה, and placed in the כְּתוּבִים or Hagiographa. To these are added in the Septuagint Version *Βαρούχ*, Baruch, placed between Jeremiah and Lamentations, and *Επιστολὴ Ἱερεμίου*, Jeremiah's Letter, following Lamentations. Both these are set down as apocryphal. But there is another writing ascribed to Jeremiah, and which has come down to our day. Dr. Tattam, in editing in Coptic the Greater Prophets, as they are called, mentions that he gives the text of Jeremiah and Lamentations according to three MSS., and adds that the passage about the betrayal of the Messiah, which Matthew has cited in ch. xxvii. 9, 10, is not extant in these MSS., although it is found in many MSS. of Prayers of the Coptic Church, *e.g.*, in the MS. in the British Museum, No. 5997, and one he had for the seven days of Easter.

The following is a literal translation of the passage, and the original Coptic may be seen in his Preface to the Greater Prophets, vol. i., p. vi. :—

“Again Jeremiah said to Lafachshur (in Brit. Mus. MS. Paschor), Ye will be sometimes with your fathers opposing the truth, with your sons that will come after you. They will do iniquity more abominable than you. For they will give a price for him to whom there is no price. And they will do harm to him that heals diseases, and that puts away sin. And they will take the thirty silverlings that is the price of him whom the sons of Israel will betray. And they will give it for the field of the potter, just as the Lord enjoined. And thus they will say: There will come upon them a judgment of perdition

for ever, and upon their sons, because they have condemned innocent blood."

"This section about the thirty silverlings," says Woide, "could scarcely be placed elsewhere than at the end of ch. xx." But Take refers it to ch. xx. 4.

In the same Nile region the Ethiopic church, that received its origin by the introduction of Christianity into Abyssinia, probably from Egypt, furnishes a similar document. Dillmann tells us that it is usual to affix to the book of the prophecies of Jeremiah, (*a*) the book of Baruch as above, but shorter, and as it were abridged; (*b*) Lamentations; (*c*) the Epistle of Jeremiah as above; (*d*) a very small fragment of a prophecy, evidently fictitious, he says, whereby the words of Matthew (ch. xxvii. 9, 10) might be freed from error; (*e*) the rest of the words of Baruch, which he gives in his *Chrestomathia Æthiopica*. That portion called *d* above may be seen in the original at pp. viii., ix. of his preface to his *Chrest. Æthiop.*, and it agrees very closely with the Coptic account, as set forth above. It differs, however, in some expressions, as will be seen from the following translation:—

"A prophecy of Jeremiah. And thus said Jeremiah to Paschur: But ye all your days oppose the truth, with your fathers, and with your sons that will come after you. But these will do a sin more detestable than you: they will sell him of whom there is no price, and they will grieve him who will heal griefs, and they will condemn him who will put away sin, and they will take thirty silverlings, the price of an honoured man, whom the sons of Israel will sell, and they will give that money for the field of the potter. Just as the Lord has commanded me, so I speak. And because of these things, there will be sent down on them judgment and perdition even for ever, and on their sons after them, because they have poured out innocent blood in judgment."

I quite agree with Dillmann in thinking that this document is fabricated for the purpose of saving Matthew from the error of quoting from Jeremiah what is now attributed to Zechariah, by providing a prophecy for Jeremiah; but the difficulty the fabricator cannot overcome is its insertion among Jeremiah's prophecies as they have come down to us in the Hebrew text,

supported by the Septuagint Version, thus necessitating his attaching it after the Lamentations.

The order of the books in the Hebrew text is that given above, viz., Isaiah first, then Jeremiah and Lamentations, followed by Ezekiel, after which are placed the so-called Minor Prophets. But in the Septuagint Version these Minor Prophets precede the Greater, which, however, succeed in the same order as that stated before. On the point that Jeremiah formerly occupied the first place among the "Later Prophets," I find Wolfius, in *Cure Philol. et Crit. in Ev. Matt. l.c.*, saying: *Nec negari sane potest, ordinem hunc Prophetarum tum ex. Cod. Talmud. Baba Bathra, tum ex antiquis nonnullis Cod. MSS. hodiernum superstitibus, qui Jeremiæ prophetiam primo loco exhibent, comprobari posse.* And Fürst\* tells that, "instead of opening the series with Isaiah, the old Jewish tradition makes him follow Ezekiel. . . . The Talmud wonders at this old tradition, and . . . knows no other solution than this, that the prophets are not arranged in chronological order, . . . but according to their contents (*Baba Batra, 15, a*). . . . The gloomy close of the book of Kings leads on to Jeremiah, who is only a denouncing and rebuking prophet; he is followed by Ezekiel, who begins with rebukes, and ends with consolations and hopes; and after him necessarily stands Isaiah, which consists entirely of prophecies of hope and consolation." See further at the pages cited below. Yet this position of Jeremiah would not, as I have shown, account for the use of his name in the formula in Matthew.

\* *Der Kanon des Alten Testaments nach den Überlieferungen in Talmud und Midrasch*, pp. 14—17.





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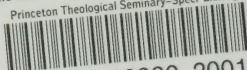




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